REPORT

OF THE

Meetings of the

Working and Standing Committees

OF THE

CATHOLIC BISHOPS' CONFERENCE OF INDIA

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OCTOBER 16—23, 1951

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REPORT OF THE MEETINGS

OF THE

Working and Standing Committees

OF THE

Catholic Bishops' Conference of India

The Working and Standing Committees of the Catholic Bishops' Conference of India held their annual meetings at Bangalore from October 16 to 23, 1951. The Conference was presided over by the Chairman, His Grace Most Rev. Ferdinand Perier, S.J., Archbishop of Calcutta.

The reports covered latest developments concerning the interests of the Church in India. They surveyed the present position and trend of thought in regard to Catholic Social Action, Seminary Training, Catholic Action, Education and Catechetics, Church Extension and the various movements in the country affecting Catholic rights and liberties which came under the Director of the Section on Vigilance.

The reports reveal the great trouble and care taken by the Directors of the different sections to obtain information from the Ordinaries throughout the country on the subjects relating to their respective sections.

The Working Committee discussed the findings and the draft resolutions. These were again examined by the Standing Committee and were either passed or amended. The resolutions were fewer in number this year, but were deemed to be more practicable. Emphasis was laid on the importance of translating them into action throughout the country. These are published at the end of the report of each section.

Meeting of the Working Committee

BANGALORE, OCTOBER 16th to 20th 1951

The Working Committee met on 16th and concluded its sessions on the 20th, His Grace the Most Rev. Ferdinand Perier, S.J., Archbishop of Calcutta and Chairman of the Standing Committee presiding.

The Directors of the Sections present were:

1. The Most Rev. Joseph Attipetty,
   Archbishop of Verapoly,
   Director of Section on Catholic Social Action.
2. The Most Rev. Louis Mathias, S.D.B.,
   Archbishop of Madras,
   Director of Section on Catholic Action.
3. Rt. Rev. William Bouter,
   Bishop of Nellore,
   Director of Section on Church Extension.
4. Rt. Rev. John Peter Leonard, S.J.,
   Bishop of Madurai,
   Director of Section on Seminaries.
5. Rt. Rev. Leonard Raymond,
   Bishop of Allahabad,
   Director of Section on Catechetics, and also Section on Education (in the absence of the Bishop of Ranchi).
6. Rt. Rev. Andrew D'Souza,
   Bishop of Poona,
   Representing the Archbishop of Bombay, Director of the Vigilance Section
7. Rt. Rev. Thomas Pothacamury,
   Bishop of Bangalore,
   General Secretary.

SECTION ON CATHOLIC SOCIAL ACTION

By The Most Rev. Joseph Attipetty
Archbishop of Verapoly

This Report covers the period of only the few months that have elapsed since the last meeting of the Working Committee of the C. B. C. I., which was held from 9th to 17th January, 1951.

It may be recalled that according to suggestions accepted at that meeting the Resolutions passed at the previous meeting of the Committee, that is in 1949, were to be further implemented vigorously in all the Dioceses. In addition to this principal suggestion, certain other suggestions were also made and accepted.

Hence, it was expected that activities in all the Dioceses would be conducted on the lines set forth in the Resolutions of 1949 and on the lines of the new suggestions accepted at the last meeting.

To elicit information on the above, I issued a circular on 20th July 1951 to all the Dioceses. I am glad to state that information was promptly received from a large number of Ordinaries. Reports from 32 Dioceses have been received as against 17 last year.

As far as possible I shall deal with these reports in the order of the Resolutions of 1949 and the subsequent additional suggestions made in January this year.

In the first Resolution the main thing to be achieved was the grouping of the Catholic members of the Trade Unions under the direction of Catholic Priests in order to safeguard their spiritual and moral welfare and to combat the evil of Communism within Trade Unions.

In this respect, actual grouping of Catholic members of Trade Unions appears to have been effected in very few places. In my last Report I stated that " the grouping of Catholic workmen in Trade Unions has not been implemented to any great extent. . . . . The task may be difficult, but unless this is accomplished

Catholic workmen in Trade Unions may not be able to exert their influence collectively in the decisions taken by Trade Unions."

In the Diocese of Ahmedabad, it is reported that in order "to instil a sense of solidarity in our workers, meetings have been organised at which the leaders of a social group from one industrial centre meet those of another to discuss common problems and policies".

In the Archdiocese of Bombay, even though there does not seem to be any grouping of Catholic members as such in the Trade Unions, there is something more effective than that, viz., the existence of an Association of the Catholic Employees of the G. I. P. Railway, in two important industrial centres. This, it is obvious, goes a long way to meet the requirements laid down in the Resolution. In the Diocese of Calicut an attempt is being made to keep up a small Catholic Trade Union. In the Diocese of Cochin, much has been done on the lines laid down by the Resolution. But owing to serious labour unrest, fomented by Communists, professed or otherwise, serious obstacles are in the way of the work to be achieved. Nevertheless, it is creditable that progress is maintained in spite of these obstacles. In Coimbatore the Catholic Labour Union, which has been in existence for the past twelve years, is continuing its useful work. Besides this a general Conference of Catholic Labourers' Associations of South India was held last August, and at a special meeting of all the delegates important resolutions were passed bearing upon organising and strengthening a general Catholic Labour Movement. From the Archdiocese of Ernakulam it is reported that "efforts were made to bring Catholic members of Trade Unions under spiritual direction, but the progress is rather slow". In the Archdiocese of Madras much progress has been made during the period. It is particularly noteworthy that the Catholic Association of Madras has revived and Catholic social activities are being pushed forward vigorously. In the Diocese of Madura, activities almost exactly on the lines of the Resolution are making steady

progress. It is reported that in two important places there are Catholic Association units, whose members enrolled in the Trade Unions are under the safe guidance of priests and under their direction they exercise what influence they can against the inroads of Communism. "Those enrolled under the C. A. Movement", further states the Report, "are duly instructed in Catholic social principles and show themselves staunch and zealous in their defence of the Catholic viewpoint. They are annually given opportunities to refresh themselves spiritually by means of a three days' retreat." It is also stated that owing to the restrictions placed by the Government it has not been possible to organise a full-fledged Catholic Trade Union. As the next best way, Catholic workers are encouraged to be members of the one or the other of the neutral Unions and Catholic formation is given to them on the lines of A. C. T. U. In the Diocese of Assam the Christian communities are mostly in tea plantations. In these tea-gardens Labour Unions have been set up. In such Unions Catholic labourers are represented, who exert some influence in the decisions and activities of the Unions. In the Diocese of Poona priests in charge of stations in industrial centres are watchful over Catholic workmen of the parishes and try to combat the menace of Communism. In the Diocese of Tuticorin there is a Boatmen's Union consisting of two thousand members, which had been directed and controlled by Communist leaders. But this Union has now been brought under Catholic leadership and guidance. Several meetings were held and Catholic principles on social questions inculcated into them. This Union, it is reported, is now working on sound lines. In the Archdiocese of Verapoly vigorous efforts have been made to implement the Resolution. Catholic labourers working in factories at Ernakulam, Alwaye, Manjumel and Elloor are organised under the direction of an able priest of the Carmelite Order, who has an intimate knowledge of local conditions. At Ernakulam there are some Labour Unions. Communist influence has infiltrated into them, and hence a vigilant watch has to be kept over Catholic workmen, of whom there are several hundreds. They are organised on a

factory basis. In the other places mentioned above Catholic workmen are organised on a parochial basis. Their spiritual well-being is looked after and particular care is taken to see that they do not fall a prey to Communistic seductions and to win over those who have fallen under Communistic influence. In the Diocese of Vijayawada Catholic Clubs have been opened which are doing much good to promote the spiritual welfare of Catholic workmen.

From this brief review it is seen that, although there are only a few Dioceses in which actual grouping of Catholic workmen is done, nevertheless, the purpose of such grouping, viz., the safeguarding and promotion of the spiritual and moral welfare of Catholic workmen, is making steady progress.

One reason for not effecting the actual grouping of Catholic workmen is that there are only comparatively few Trade Unions in the country. But where such Unions exist and Catholic workmen are members, steps have been taken either to group them or to organise or absorb them into Catholic Associations.

What has been said about the first Resolution partly covers the activities to implement the second Resolution. In almost all the Dioceses active steps have continued to be taken to instil into the minds of Catholic workmen Catholic social principles. Particular mention in this respect may be made of the Dioceses of Ahmedabad, Bangalore, Calcutta, Coimbatore, Cuttack, Kottayam, Krishnagar, Madras, and Madura. In the Diocese of Bangalore Catholic Workers' Associations have been established in four out of the eleven parishes in the City of Bangalore. Their main object is to instruct Catholic workers in Catholic social principles and to equip them with sufficient knowledge to spread it among their fellow-workmen. Similar organisations exist also in Kolar Gold Fields where there are 21,000 Catholics, most of whom belong to the working classes.

In some places Catholic Summer Schools have been successfully conducted. For example, over 500 young men and women attended the Catholic Summer

School held at Ernakulam last April under the auspices of the Catholic Association of the Archdiocese of Verapoly. Students flocked to this School from the neighbouring Dioceses. On the whole, steady progress has been maintained in the spread of Catholic social principles among workmen and the rest of the masses through study classes, sermons, public lectures, libraries and reading rooms, and, as for example, in the Archdiocese of Madras, through the printing and distribution of pamphlets etc.; all these have been carried out on a large scale in many Dioceses. Special mention in this respect has to be made of the excellent work that has been done in Madura during the period under review.

In the matter of Resolution number 3, I have described in my preceding Reports the charitable institutions that have been established in many of the Dioceses. In fact, there is hardly a Diocese without such institutions in multifarious forms. These institutions continue to do good work. In some Dioceses new ones have been started. In Ajmer two new dispensaries have been opened. So also in Coimbatore. In the Archdiocese of Ernakulam, two Poor Houses have been started since the last report. In the Archdiocese of Verapoly and Ernakulam, St. Vincent de Paul Societies are being organised in practically every parish where they did not exist. In Guntur new orphanages are being established, and a large Hospital and Dispensary are nearing completion. In the Archdiocese of Madras three more orphanages have been lately opened while the existing orphanages have been expanded to accommodate now one thousand five hundred orphan girls and seven hundred orphan boys. Good progress of new schemes is reported from Madura, in spite of famine conditions. In Mylapore a first class Catholic Hospital was built and inaugurated last April under the care of Franciscan Hospitaller Nuns; also a new orphanage building was constructed at Chinglepet. A new orphanage known as " St. John de Britto's Orphanage for Boys " has been started in San Thome and a new building is to be constructed for it. Good progress is reported from Assam where more orphanages and dispensaries have

been opened. From Trichur comes the report that more and more dispensaries are being established throughout the Diocese; and a big hospital under the management of European Sisters is being planned for 1951-52. In Tuticorin besides the existing institutions a leprosarium has been opened. In Nellore a new Convent with dispensary and school is under construction. A great deal of social work is done by the 26 praesidia of the Legion of Mary in Bangalore and K. G. F. The members of the Legion of Mary pay regular visits to the hospitals.

Regarding Resolution number 4, reports from various Dioceses show that the existing societies and organisations for the material advancement of workmen have continued to do good work. In the Diocese of Cochin the Saving System among workmen and others mentioned in the last report has continued to work successfully. In Coimbatore, "chits", i. e., funds to help labourers with loans in times of necessity are being worked out successfully. In the Archdiocese of Delhi-Simla, a Board of Catholic Laymen belonging to the Diocesan Catholic Association has organised shoemaking and weaving on a co-operative basis. In the Archdiocese of Madras a large technical school on up-to-date lines has been recently opened. In Madura, the Catholic Workers' Co-operative Society has undertaken to purchase land on a co-operative basis with a view to solve the housing problem. In the same Diocese a co-operative movement for rural uplift is making steady progress under the direction of the Parish Priests. Three new societies have been started since last January. There are co-operative stores, co-operative milk depots and a multi-purpose society for rural cottage industries. Parish Priests have also started Relief Shops to supply food grains for poor people. In Tuticorin also the co-operative movement among Catholics has made remarkable progress. In the Archdiocese of Verapoly small saving schemes such as the "Dowry Fund", "Death Benefit Fund" and the like have been started on a parochial basis under the auspices of the Archdiocesan Labour Federation. These are notable

instances from among the reports received from the Ordinaries.

Resolution number 5 deals with intensification of efforts to combat Communism. In this regard progress is steadily maintained: dissemination of Catholic social principles, our activities in relation to Trade Unions and organisation of Catholic workmen, attempts to ameliorate the economic condition of Catholic workmen and the rest of the masses, and the promotion of the spiritual welfare of Catholics—all have for their purpose, directly or indirectly, the combating of Communism in the country. In Bombay, an Employment Bureau has been started to deal with the problem of unemployment, since this economic condition is a factor that is favourable to the growth of Communism. Besides these efforts, attempts to organise the Catholic Trade Unions have also been made in some places, that is, in Kottayam. Yet, I have to mention that more and vigorous efforts have to be made for the purpose.

Regarding Resolution number 6, the Committees contemplated therein have not been constituted. The obvious reason seems to be the paucity of able writers and lecturers on Catholic social principles.

No efforts have been spared to implement Resolution number 7. By means of sermons, public lectures, pamphlets and pastorals the obligations of employers towards employees have been stressed. The dissemination of Catholic literature on social questions has in some places served to achieve this purpose to a considerable extent. The suggestions formulated at the last meeting were also included in the circular issued to all the Ordinaries to elicit information. From the Reports received it is seen that the Committees envisaged in suggestion number 2 have not been established, presumably because the time has been too short. Libraries and Reading Rooms have been expanded and also newly established in some of the Dioceses, especially in Madura and Madras. In the latter Archdiocese there have been established a Library and Information Bureau with Reading Room under the Legión of Mary,

and further steps have been taken to expand the scheme. The Diocesan Committees for Economic Survey for each parish have not yet been constituted.

Regarding suggestion number 3 action has been taken to get articles published in non-Catholic anti-Communist papers and journals. But paucity of good Catholic writers stands in the way of its large-scale implementation.

Before I conclude this Report I must make mention of the newly established Indian Institute of Social Order. At the end of my last Report I had just alluded to it. The Institute was started at Poona and is staffed by a few of the ablest members of the Society of Jesus in India. It is publishing a monthly journal called "Social Action", which contains erudite and well-timed articles on social questions pertaining to our country. It has also undertaken an all-India inquiry on Catholic Social Works. A valuable publication that has come out is the preliminary draft of a Hand-book of Social Activities. The members of the Institute are also available for assistance to priests and laymen who organise social study weeks, etc. The Institute is thus an intellectual organisation to which the whole of India can turn for authoritative material, light and guidance in the difficult task of grappling with the great social problems of the country.

Statement of Accounts
from October 1949 to October 1951

	Cr.			*Dr.*		
	Rs.	A.	P.	Rs.	A.	P.
By Credit Balance on October 1, 1949 ...	95	10	9			
To I.S. Press Bill 13939—Jan. 23, 1950 ...				319	8	6
To " " 13940 " " ...				18	9	0
To " " 14206 Sept. 7th 1950 ...				10	9	0
To " " 14665 July 25th 1951 ...				10	2	9
Total Expenditure ...				358	13	3
Balance Deficit (1-10-1951) ...	263	2	6			
	358	13	3	358	13	3

RESOLUTIONS

Whilst requesting the Most Reverend Ordinaries to implement the suggestions of our last Meeting, c.f. Report January 1951, page 15, the following recommendations are made:

1) That in each parish social works be organised and entrusted to an existing Committee or to a Committee formed for the purpose.

2) That efforts be made to train Catholic students in High Schools and Colleges in social work. They should be encouraged to visit in small groups slums and villages, to come into closer contact with the poorer people, to understand their needs and difficulties and to survey the conditions in which Catholic families live.

SECTION ON SEMINARIES

Report of The Rt. Rev. J. P. Leonard, S.J., Bishop of Madurai

The Report I am submitting is based on the information, views and suggestions I have received in answer to a circular letter sent round to the Ordinaries and to the Rectors of our seminaries.

I. STRENGTH OF OUR SEMINARIES

As complete returns have not been forthcoming, I am not in a position to supply an absolutely correct statistical survey : nor am I able to fix the exact increase for the year. However, by comparing the several data sent in this year and the corresponding data of the previous year it may safely be inferred that both in the major seminaries and in the minor institutions the index is slightly on the ascendant. Thus the total of the major seminary students for 1950 stood at 1,114. The current year lists about 60 more. The same holds good for the minor seminaries.

Slight though it may appear, the progress is encouraging. Succeeding years will presumably justify the hope of even brighter results to come. This hope is supported by two immediate considerations : one is that among the fruits obtained as the result of the Jubilee Year, we may look forward to a blossoming of clerical vocations ; the other is that a similar effect may well follow from the wide publicity given to the recent Papal Encyclical *Evangelii Praecones*. One of the Holy Father's recommendations is precisely concerned with the increase and proper training of priestly vocations. ' It is clear," he says, " that the Church cannot be properly and duly established in new territories .... unless a native clergy equal to the need has been properly educated and trained."

II. THE CURRICULUM

The words of the Sovereign Pontiff imply that in providing for an adequate ministry we should have an

eye to quality no less than to numbers; that, therefore the curriculum of studies adopted in our seminaries should receive the most careful attention. In this connection some relevant observations have been made by those who are directly engaged in the training of our seminarians.

A. Concerning the Minor Seminaries

a) Most Rectors still comment on the rather low standard of educational attainments secured by the students who join the minor seminaries, particularly in such subjects as English, History and General Knowledge. They feel that before Latin and the clerical studies properly so called can be handled successfully, this initial deficiency must be made good. To that end they have adjusted the curriculum so as to allot more time to English. Obviously, since English is to be the medium of instruction in the other subjects, this language difficulty must first be overcome. The technique consists in a judicious combination of class lessons and exercises together with some well-chosen and well-directed reading and a measure of self-imposed practice by way of self-help.

b) Self-help! The word suggests initiative, resourcefulness, and a readiness to take pains. One of the reports calls it "alertness of mind and personality". Unfortunately these are qualities which our present system of education does not help to develop. What the overcrowded programmes in our high schools encourage is cramming rather than assimilation, superficiality and flightiness rather than serious reflection and concentration.

So our professors have much ado in trying to teach their students to be methodical, to be wide awake. It is not so much a matter of imparting knowledge ready-made as to guide the students to acquire it by themselves.

c) Asked whether the students in spite of the above-mentioned handicaps improve sufficiently during their seminary course to be prepared to take up the

study of philosophy, the Rectors of our minor seminaries reply almost unanimously that they are satisfied with the progress achieved and that as a whole the students are eligible for the higher studies.

Some major seminaries, however, do not take things for granted and admit only those candidates who pass an entrance examination or selection test.

As far as Latin is concerned, it may be useful, as is done in some major seminaries, to continue the course during the first year of philosophy by concentrating on Church Latin and suitable selections from the Fathers and ecclesiastical writers.

As to the syllabus, it is found to be broadly the same in all the seminaries. In the province of Pondicherry, a uniform syllabus has been agreed upon and is found to yield satisfactory results.

B. Concerning the Major Seminaries

Nothing need be said about the main subjects which claim and receive most of the time, attention and energy of both staff and students. The remarks that follow centre round the problem of adaptation and the study of Hinduism and Islam.

1. *The Pope's encouragement.*—It is stimulating to read what the Holy Father has to say on the subject of adaptation in his recent Encyclical. He would have us entertain great esteem for the culture, customs and mentality of the people we seek to evangelise, and, as far as Catholic principles allow, to make them subservient to our purpose. That supposes that we are tolerably acquainted with them and able to sift the gold from the dross. The C.B.C.I. has consistently worked along those lines. It should be a valuable encouragement to know definitely that the policy has the full approval of the Holy Father.

2. *The Study of Hinduism and of Islam*

a) These studies figure in the syllabus of all our seminaries. But there is a fairly wide variation in

the treatment they receive. Thus *f.i.*, the study of Islam is less important in the South, more so in the North; the difference is taken into account in portioning out the time assigned to each subject. It may be that a crowded time-table makes it impossible to do justice to both Hindu and Islamic lore; it also happens that the professor who has specialised in Hinduism does not feel quite so confident in his approach to Islam. Be this as it may, Islam, which claims many followers even in the South and occupies a prominent place in history, science and literature, cannot be dismissed with a passing reference Should it be impracticable to give it a separate and adequate treatment, the deficiency could be made up in some other way, say by dealing with it at some length in the History of Religions, in the History of the Church, even in Indian History; it may also be made the subject of essays and debates in Academies and Clubs, as is done in 'The Indian Academy' at St. Albert's, Ranchi.

The Bulletin *Notes on Islam*, published by the Oriental Institute, Calcutta, supplies valuable information about Islam in all its aspects.

b) Duration of the Courses

The barest minimum requirement is 2 or 3 lectures a week for one year. But in most seminaries the subject-matter is distributed over several years.

Take *f.i.*, St. Paul's, Trichinopoly :—

In the 1st year of philosophy 2 periods a week are devoted to the History of Indian Philosophy;

In the second year the different philosophical systems are studied;

Modern Hindu religious movements are dealt with in Theology, 18 or 20 lectures being deemed sufficient.

At St. Albert's, Ranchi, Hinduism takes up 2 periods a week for one year; Islam is treated separately in a series of lectures given by a member of the Oriental Institute.

c) Manner of Treatment

The majority of Rectors are of opinion that the subjects should be treated in separate 'ad hoc' courses. The reasons are that, for one thing, confusion is less likely to set in when the students' attention is riveted exclusively on one given subject, and, for another, it is easier for one man to specialize in these subjects than for the entire staff to do so. Hence the alternative method of embodying these studies in the regular courses of scholastic philosophy and theology does not generally find favour with the seminary authorities. Not all the professors are expected to be experts in things Indian.

However, it is agreed on all hands that it would be extremely useful if the scholastic theses could be supplemented by references to the parallel doctrines in Hinduism and Islam. The interest of the students is bound to be quickened by such a comparative study. The points of contact and discrepancy are sure to impress themselves more deeply on their minds. Moreover, with a solid grasp of the scholastic doctrine to buttress their position and to light up their way they will feel surer of their ground and safer amid the tangle of Hindu and other alien thought.

In this connection the articles of Rev. Fr. Zacharias, O.C.D., on Christianity and Indian Mentality now appearing in the *New Leader*, Madras, are meeting a long-felt desideratum. They are both enlightening and stimulating and should be placed at the disposal of our students.

III SPIRITUAL TRAINING AND ASCETICISM

A. The recommendation passed at our January meeting, to the effect that great care should be bestowed on the spiritual formation of our ecclesiastical students, has been taken to heart. Effective means are employed to bring about the desired result.

1. The seminary authorities see to it that the Spiritual Exercises, rightly considered the most important duty of the day, are performed with religious

punctuality and devotion. To prevent them from degenerating into mere routine exercises, the students are constantly reminded of their vital importance and urged to view and use them as indispensable means to grow in solid piety and to foster in themselves the true spirit of worship and service. What is aimed at is to form in them a deep-seated and dominating habit of putting first things first, an inveterate habit which may be expected to endure even when the support of community life is withdrawn.

2. Competent spiritual guides and directors are appointed and devote themselves to their task with a deep sense of responsibility and with loving care. The students are allowed free access to them.

3. Besides this individual guidance, common instructions are given every week or oftener.

4. Suitable books are selected for spiritual reading in common; books for private reading are taken out, as a rule, after consulting the Spiritual Director. Older seminarians are expected to have discrimination enough to choose the books which best suit their level of spirituality and personal devotion. However, the habit of seeking advice is sound and should be encouraged.

B. Particular Remarks and Suggestions

1. It has been rightly observed that the piety which becomes our seminarians should have a solid theological background. Indeed what should characterize them is an enlightened faith resulting in strong religious convictions which will ensure fidelity to devotional exercises even when feelings and sensible consolations are absent. Where these strong convictions are found wanting, the health and vigour of the interior life tends to decline especially when absorbing occupations—clerical studies and later the manifold activities of the ministry—make a bid to claim the whole man.

2. To prevent such a deplorable eventuality, it is suggested that all the seminarians should become members of the Apostolic Union. The monthly Bulletin

compels them to be punctual and attentive, thus safeguarding a healthy interior life.

3. It is found that though a fair choice of spiritual books is available in English, suitable spiritual reading material in the vernacular for younger seminarians is as yet inadequate.

C. ASCETICISM: THEORY AND PRACTICE

1. Courses on Ascetical and Mystical Theology are on the programme. Thus at Alwaye Seminary, a class on Asceticism is given every Saturday for a duration of 5 years, the 6th year being reserved for initiating the future priests into the study of Mysticism. At St. Paul's, Trichinopoly, the 3rd and 4th year theologians attend a regular course on Ascetical and Mystical Theology. Standard works are supplied and a large selection of suitable books and periodicals is made available to the students. Tanquerey's excellent manual on *The Spiritual Life* has been adopted as a text-book in many seminaries.

2. The point to remember is that Ascetical Theology is eminently a practical science bearing directly on life. Pius X recommended it as " the science of Christian piety and practice ". The students should, therefore, be reminded that these courses which give them useful information with a view to equipping them for their future ministry and particularly for the care and direction of souls, are also intended for their personal profit. Indeed it should be their primary object to apply the teaching to the improvement of their own progress in Christian perfection.

3. In the actual process of formation, we should not hesitate to be exacting. Canon Law sets the target high. Clerics, it rules, should display more than average virtue since the faithful are to model their lives on their Pastors' example.

The Pope in his encyclical on the Missionary Apostolate emphasizes the same need for well-tried and seasoned virtue. He calls for hardy characters that can bear up against the strain of toil, disappointment and

opposition. In China and Korea, as in the countries behind the Iron Curtain, the call is for the heroism of the martyrs. What prevents the clergy from weakening is that the priests have acquired solid habits of patience and abnegation and have been trained to be unflinchingly loyal to the Church and to the Holy See. The time may not be far off when we shall be confronted with a similar test.

Hence it is more than ever imperative that the seminary authorities should watch out and follow closely the building up of character on the part of their charges. Advice, encouragement and correction are part and parcel of the training they have to impart. Sallies and weaknesses of character should not go unheeded, but should be dealt with '*fortiter et suaviter*'. Undesirables, however, Pope Pius XI warns us, should be weeded out betimes. Where this is not done, there is bound to be trouble sooner or later, as Bishops have reason to deplore.

It may well be that characters do not reveal themselves sufficiently in the quiet environment of the seminary. But during the holidays certain defects may be noted and reported. They may serve as an eye-opener. The periodical consultations held before promotion to the various Orders may also throw light on the fitness or the contrary of the candidates.

4. Nor should the little social virtues be neglected. There is such a thing as good manners. Politeness is the flower of charity and the fruit of abnegation, as well as the sign of good upbringing. Handbooks on Good Manners are not wanting.

IV. Training in Works of Zeal and Pastoral Initiation

The apostolic spirit and zeal for the salvation of souls, the Holy Father points out, are no less essential to the making of the missionary than personal sanctity. The seminaries are the workshop from which the heralds of the Gospel, *Evangelii Praecones*, are to come forth, fit and eager for their work. Any clerical training,

therefore, without a marked leaning towards works of zeal would be stunted and incomplete.

The traditional means to foster zeal and to teach the technique of works of zeal is the course of Pastoral Theology which should be made as interesting and practical as possible. Further aids are found in the lives and experiences of great missionaries, in Mission Bulletins, particularly such as describe the Indian mission field ('Our Field', 'The Harvest', 'Apostles', 'The Patna Mission Letter' . . . to mention only a few), the mission section of the sodality, missionary academies, talks by missionaries, etc.

But practice too, is necessary. Even in houses of formation, which for obvious reasons, restrict outside activities, opportunities will not be wanting to try out the zeal and abilities of the students.

a) The Teaching of Catechism

In all the seminaries classes on Catechetics are a regular feature. Thus, *f.i.*, at Alwaye they are held in the 1st and 2nd year of Theology; at St. Albert's, Ranchi, the course is given to the philosophers, as it can be based on, and correlated with, the courses of Psychology and Pedagogy; at St. John's, Nellore, both the philosophers and theologians attend the course; in Madras, it is given to the Juniors; so also in Bombay.

The theory is followed up by practice. The seminarians go out in groups and teach catechism on Sundays all through their seminary life. They have more opportunities still during vacation.

This regular course and practical training is supplemented by an occasional academy specially got up to demonstrate and illustrate various methods of catechetical instruction. To give but one example. At St. Albert's, Ranchi, on the 29th July 1951, a solemn Catechetical Academy was conducted in honour of Blessed Pius X. The programme, apart from an essay or two in English to explain the psychological *raison d'etre* of the modern methods of teaching, was gone

through in Hindi: it was a practical demonstration of the most popular methods—the story, the picture, the flannel-o-graph, the filmstrip, chalk talks, dramatization, catechetical song. . . . . An exhibition of catechetical charts, booklets, etc., completed the demonstration

Such activities are as formative as they are stimulating and deserve to be encouraged.

At St. Peter's, Bangalore, there used to be a fine collection of catechetical exhibits on show throughout the year.

Further, catechetics constitute a fertile theme for study clubs. The review *Lumen Vitae* contains a mine of information from which essayists and speakers can draw inspiration and more material than they need.

b) Initiation in Parish Organization

Another matter of particular interest to the seminarian who prepares himself assiduously for the ministry is to know how a parish is to be organized and to be run successfully. The subject is appropriately treated in Pastoral Theology. But the treatment should not be purely academic. The knowledge they have acquired will necessarily remain more or less speculative till they see it applied in the concrete. It is one thing to study a machine from description and in blue-prints and quite another thing to watch it while it is actually functioning.

They will have opportunities while staying with their Parish Priest during the holidays of gaining a great deal of first-hand information concerning the parish, its works and associations, its needs, the difficulties to be overcome, the means to be employed. With the Vicar's leave and under his directions they can make themselves generally useful by helping in the schools, by conducting the children's Eucharistic Crusade,by attending the Sodality and C. A. meetings, by taking part in study circles. . . . .

In this connection an interesting experiment is being tried in Trichur diocese. Three members of the Malabar

Missionary Union, who have completed their course of philosophy, are given a break of one year in their clerical studies in order to initiate themselves in missionary work. Their activities are largely those of voluntary catechists; they are assigned to the task of preparing catechumens for Baptism, children for Confession and Holy Communion, of holding social study circles for young men, and taking classes of apologetics, in organizing processions, in advocating the enthronement of the Sacred Heart in the family, and family prayers and, last but not least, in establishing contacts with a view to conversions. All this, of course, under the direct supervision of some priests.

The experiment has yielded consoling results. Hundreds of back-sliders have been brought back to the confessional and to the Holy Table, many irregular unions have been satisfactorily settled, many young men have been withdrawn from the influence of Communism and anti-clericalism.

Now after two months of successful operations in some villages, these clerics are being detailed to another field where many Catholic workers in factories are badly in need of some one to help and guide them against Communistic propaganda and the onslaughts of atheistic leaders.

The experiment seems to offer favourable prospects particularly in extensive parishes where the Parish Priests find themselves unequal to the duties incumbent on them. In such circumstances a group of qualified and well-directed clerics will be of immense assistance to them.

Does not the idea present a practical opening for missionary training? The practice seems to have been fairly widely adopted in China and in Africa.

c) Training in Catholic Action

Catholic Action is not just one particular number in the long list of parish associations to which the seminarians are introduced in the course of Pastoral

Theology. It stands apart and deserves special notice. Like the Church in whose apostolic mission it participates, it bears the note of universality. It is a world-wide organization, all-pervading and claiming the whole man, and on that score boasting a power and resourcefulness which no other organization possesses.

Considering the importance and immense potentialities of the Lay Apostolate as envisaged and promoted by the Popes, considering, too, the role which the priest has to play in the movement as spiritual guide and adviser, as the very soul of the organization, it is necessary that the seminarians should be made familiar with its scope, its methods, its sections, its history.

What they need more particularly is to study the movement at close quarters, at their very door as it were, by watching closely what is being done in their immediate surroundings. Conferences by competent Diocesan Directors will enlighten them in this respect. Local bulletins and reports of the activities of the units in the parish, in the diocese, in various parts of the country as well as the official organ of the organization will add fresh and concrete information to their store of knowledge.

Not content with piling up useful knowledge, they should also learn how to turn it to good account. What prevents them from discussing the theme in their study clubs, from preparing even now instructions, sermons, retreat notes especially adapted to the needs of the C.A. members and leaders? They can also by way of practical initiation and as a sort of concrete object lesson, rehearse among themselves a series of C.A. meetings or even stage a C.A. rally, or some similar demonstration. They will thus acquire competency and will feel at home when, their seminary course completed, they enter upon the sacred ministry.

In conclusion I beg to tender my cordial thanks to the Ordinaries and the Seminary Rectors for the information, views and suggestions they have been kind enough to supply.

RECOMMENDATIONS

1. That with a view to increase the number of priestly vocations, every parish centre be encouraged to hold a " Clergy Day " and that the celebration include special instructions and talks on the vocation to the clerical and to the religious life.

2. That in the selection and training of candidates to the priesthood great care be had in ascertaining their fitness: sound judgment, solid piety, docility and abnegation being particularly insisted upon.

3. That just as the clerical students are periodically examined as to their progress in priestly learning, their progress in virtue and in the spirit of zeal, too, be ascertained occasionally, particularly during the holidays and before ordinations.

4. That the main philosophical and religious tenets of Hinduism and of Islam be studied in the light and with a solid background of scholastic philosophy and theology.

5. That training in C. A. and in Social Action be included in the programme of clerical training.

6. That the Apostolic Union of the Clergy and the Missionary Union of the Clergy be properly explained and fostered in our seminaries.

Statement of Accounts
(January to October 1951).

	Cr.			*Dr.*		
	Rs.	A.	P.	Rs.	A.	P.
By Credit Balance in January 1951 ...	469	12	0			
To Press Bill — Circular Letter Aug. 1951				7	8	0
To Press Bill — Report of Oct. 1951 ...				45	4	0
To Postage and Stationery ...				10	0	0
Total Expenditure				62	12	0
Credit Balance				407	0	0
Total ...	469	12	0	469	12	0

SECTION ON CATHOLIC ACTION

REPORT OF THE MOST REV. LOUIS MATHIAS, S.D.B.
ARCHBISHOP OF MADRAS

ANSWERS FROM THE VARIOUS DIOCESES

A circular was sent on August 16th last by the Director of the Section on Catholic Action to all the Ordinaries of the Inian Union, asking for the following particulars in furtherance of the recommendations which had been passed by the Standing Committee of the C.B.C.I. in 1949, *i.e.*:

1. *Whether it has been possible to have in your Diocese*
   a) *a meeting of all the Priests with regard to C. A.?*
   b) *a meeting of the lay leaders for the same purpose?*

2. *Whether it has been possible to further*
   a) *the Youth Movement and if so under which name?*
   b) *Scouting and Guiding?*

3. *Whether (apart from Tamilnad and the Kerala Union) Your Excellency favours a linguistic Regional Committee of Catholic Action and if so where to have its centre?*

4. *Whether the Parishes and Institutions of your Diocese subscribe to the Official Organ of the C. C. A.* "Catholic Action".

Thirty-seven very encouraging answers were received. They show a general interest in Catholic Action. It is gratifying to see that the movement is on its way in many Dioceses and promises to grow and develop if the same interest and enthusiasm is kept alive.

MEETINGS FOR PRIESTS AND LAY LEADERS

In general, advantage has been taken of the Annual Retreat to speak to the Priests about Catholic Action. Very few dioceses have not been able to do so for special reasons but they wish to make use of such annual meetings. In the Madura Diocese, there are periodical gatherings of Priests in each district. All the Diocesan Priests come together once a year. At these meetings Catholic Action is treated under one form or another. The Diocesan Director avails himself of these gatherings to interview the priests and to supply them with relevant literature, besides visiting them regularly at their stations and checking up the work done.

Meetings of lay leaders for Catholic Action have not been possible in many dioceses. This has been found rather difficult in general, especially for meetings on a diocesan basis, a thing which several Bishops find impossible owing to the peculiar circumstances prevailing in their dioceses (variety of people, languages, standard of education and great distances).

In the Madura Diocese, however, lay leaders have their regular meetings in their respective centres, particularly in populous labour centres such as Madura and Irudayakulam. They also attend a yearly retreat at both these places.

At Ernakulam advantage was taken of the Marian Congress held in December 1950, to gather the lay people (men, women and young folk of all the various Catholic activities) to explain to them in special sessions the Catholic Action organizations and others. Nearly two lakhs of people attended the last session. His Grace the Archbishop of Ernakulam has passed orders, in connection with the Golden Jubilee of his Sacerdotal Ordination, that during the months of September, October and November this year, a Catholic Action week be held in all the parishes of the Archdiocese to thank the Eucharistic Lord for the fifty years of

His Grace's Priesthood. Men, women and youth are going to have separate sessions in each Parish

His Grace the Archbishop of Calcutta writes: "We have had several meetings of lay leaders, but not a common one. We have a community which is not homogeneous enough for that and our different centres are so totally different (race, language, education, etc.), that it would be a waste of time and energy to have a common meeting. We think it is better to group a certain number of the same kind in different places. Of course, that does not make an imposing meeting. We have several little clubs which are doing excellent work. I would single out especially the Thomas More Club, and Campion Club. In the hills there are such little groups, too, not conspicuous perhaps but they are working and studying with good results."

We have quoted at length from some reports as we find in them some good hints—Study Clubs for the training of leaders are certainly a marvellous means, and experience shows also in other dioceses that great and good results can be achieved through them, in training real leaders for Catholic Action. The number of members does not matter; in fact, they must not be many if good work is to be done.

A GENERAL DIFFICULTY

The quasi general complaint is that the Bishops find it difficult to get a Priest, well acquainted with Catholic Action and able to sponsor the movement in the diocese. The scarcity of Priests makes it impossible, for practically all, to set apart a Priest solely entrusted with the work of Catholic Action as Diocesan Ecclesiastical Assistant.

A CATHOLIC ACTION COURSE

The meeting of Priests after the retreat or for an annual conference does not seem sufficient to give a thorough idea of Catholic Action and its organization—

general points are discussed but the need of a course *ad hoc*, at least at the beginning, is felt by many.

There is a general demand for a course or a Summer School of Catholic Action for Priests and lay leaders.

The difficulties for such a course or Summer School are many: the place, the time for such a course, the experts in C. A. who can give the lectures, the travelling expenses, as well as the expenses for boarding and lodging. The Working Committee of the C. B. C. I. is requested to study this particular point and to present some concrete proposal to the Standing Committee for approval.

The points to be considered in particular by the Working Committee might be:

a) will the course be for Priests and lay leaders together? or,

b) must we have two separate courses, one for the Priests and another for lay leaders?

c) must we have only one course for the whole of India, in a suitable place, as the Catholic Summer School which is held regularly every year at Bangalore, or must we have regional courses in several parts of India and if so in which places and at what time?

d) must those courses be in English or in Vernacular?

e) who will sponsor the expenses for any scheme?

THE USE OF CATECHISTS OR LAY TEACHERS FOR CATHOLIC ACTION

This point has been raised by one of the Ordinaries and it might be interesting to study it and make some practical suggestions.

It is clear that we must make use of our teachers and catechists for the spreading of Catholic Action in

our dioceses. Pius XI said: "It fills our heart with consolation and gratitude towards the Divine Goodness to see, side by side, with religious men and women engaged in teaching, such a number of excellent lay leaders, who for their greater spiritual advancement, are often grouped in special sodalities and associations, which are worthy of praise and encouragement as most excellent and powerful auxiliaries of Catholic Action. All these labour unselfishly with zeal and perseverance in what St. Gregory Nazianzen calls 'the art of arts and the science of sciences', the direction of formation of youth."

Alas, too few among our lay teachers realise their mission and vocation and rarely do we find among them real apostles able to form apostles. It is then suggested to have special courses for our lay teachers, to train them in Catholic Action and make them realize more and more that the school provides a most fertile field in the work of apostolate. Let them join together in a guild where they can perfect themselves in the study of Catholic Action, for, if it is necessary for any one who wishes to be a lay-apostle to be well prepared, greater preparation is necessary for those who have to train youth and form of them apostles. Special courses may be given to our village teachers when they come to the centre for the monthly recollection.

As for the catechists, there is no doubt that if we had an army of good catechists, well trained in Catholic Action, which means in the spirit of apostolate, and if such apostles were well guided by our Priests, we would soon see marvels of conversions and a wonderful flourishing of Christian life in all our villages.

A special training of our catechists in Catholic Action is a pressing need for it will give them that apostolic spirit which is much needed in the catechists, who often substitute for the missionary. Experience shows that where there is a catechist, really zealous and apostolic, great results are obtained. What has been

proposed for teachers can be adapted to the training of catechists, namely, a guild for the purpose of training them in Catholic Action. In the training schools for catechists special courses of Catholic Action must be given as we do in our Seminaries for candidates to the Priesthood.

THE DIOCESAN BULLETIN

Another suggestion has been given by one Ordinary, that of making use of the monthly diocesan bulletin, where it exists, to give practical suggestions to the Priests and lay leaders on Catholic Action. This is a good suggestion. If the bulletin is in English, it should however restrict itself to practical suggestions needed in that particular diocese and not substitute it for the Official Organ of the Section of Catholic Action of the C.B.C.I. which has been founded by the C. B. C. I. for the Priests and lay leaders.

The diocesan bulletin can certainly help much in directing Catholic action in the diocese. If it is in vernacular, in part or in toto, it will be still more useful especially for the catechists and teachers who do not know much English and who cannot subscribe to the Official Organ of Catholic Action. In some dioceses they intend to start such bulletins in vernacular and this is certainly praiseworthy.

THE ENTHRONEMENT OF THE SACRED HEART IN THE HOMES

His Excellency the Auxiliary Bishop of Pondicherry remarks in his report: " There must also be a source of inspiration for the apostolate in the homes of Catholic Actionists. The enthronement of the Sacred Heart in the homes, with regular family prayer, would be the best source and guarantee. Hence we insist much on this pious practice in our Archdiocese and it is spreading more and more, increasing the apostolic spirit among our people."

This is the experience of other dioceses also where a special bureau for the spreading of the devotion

to the Sacred Heart has been established and where a crusade for the enthronement of the Sacred Heart in every house has been launched, either through the members of the Sacred Heart Bureau or through the Legionaries of Mary.

GENERAL RALLIES

Another Ordinary remarks that "silent work in the milieu should be insisted upon more than frequent public demonstrations", while on the other hand we read in another report "we have already had two annual grand rallies of the City Parishes Catholic Action Groups, with great success and much spiritual fruit. It is hoped to extend this to the mofussil as well, and eventually have a Diocesan Congress of Catholic Action."

There is no doubt that general meetings or rallies of all the members of the various existing associations gathered together for a common purpose, if well prepared and organized, will bear abundant fruit. Such gatherings unite all the parishioners together and give them a feeling of strength and power; they acquaint them all, with the aim and purpose of Catholic Action and infuse into them enthusiasm and zeal for the common cause.

Well organized and pious general meetings are a great help to the establishment of Catholic Action in the dioceses. They are also a proof of vitality. The members feel they are a living body.

DRAMATIC SOCIETY

Another example of peculiar Catholic Action organisation is given by an Ordinary who states: "Some laymen of goodwill and with special talents have formed a dramatic society with the special purpose of enacting dramas depicting Christian life. Thereby they want to impress the people, in a practical way, to lead and practice their Christian religion and be virtuous. They have already enacted some dramas with good effect and results."

THE YOUTH MOVEMENT

This movement seems somewhat neglected in general. An Ordinary notes: "The need of such a movement is felt. We should be grateful for some information as to what is being done in other places." To further the Youth Movement, some dioceses have started Catholic Young Men's Associations (C. Y. M. A.) under different captions. In some places the Young Men's Associations have changed over to the Legion of Mary or to Catholic Action Groups and, from the reports we have, are working satisfactorily.

In several places, especially in large centres, study clubs for young people have been organized and seem to do well but they are very few according to the reports received.

The All-India Catholic University Federation founded by the late Rev. Fr. Carty, S. J., and directed now by the Rev. Fr. Le Guen, S. J., is well organized and regional directors have been appointed: Rev. Fr. M. M. Balaguer, S. J., for Bombay Area, and Rev. Fr. H. Barre, S. J., for Calcutta area. All Catholic University students could be referred to the A. I. C. U. G. F., whose national headquarters is at St. Joseph's College, Trichinopoly.

SCOUTING AND GUIDING

The final blow to Scouting and Guiding has been given by the falling out of the Catholic Scouts and Guides Federation and because of the imposition by the Government of its own organization and the citizenship course. This has hampered our activities and with the exception of a scattered few institutions, all the schools in general have given up Scouting and Guiding.

In the parishes the movement has met with little success. The few units which were started are not kept up any longer. The want of good trained masters might also be the cause of failure.

From the reports it appears that Scouting and Guiding meets with very little enthusiasm in general and there does not seem to be any hope for the future, with very few exceptions.

AN URGENT NEED

We have expressed our views on the necessity of organizing our youth on principles and methods based on Catholic Action and we have shown in the 1948 and 1949 reports how such a movement in India is workable and urgently needed. The wave of unrest and indiscipline that is sweeping over the country and affecting even educational institutions, must awake us to the sense of our responsibility of safeguarding our youth from evil influences and of embodying them in a sane and Christian movement which will school them for the battles of life. The Director of the C. C. A (Youth Section) will be grateful for any practical proposals on this important and urgent question.

LINGUISTIC REGIONAL COMMITTEES OF C. A.

The two existing Regional Committees for the Tamil and the Malabar Zones held their annual meetings regularly. At the last meeting of the Tamilnad Diocesan Directors only a few could be present. In other parts of India the general attitude is to prefer to wait for the establishment of such regional committees until after the readjustment by the Holy See of the Ecclesiastical Provinces.

This is however found rather difficult in the centre and north of India. Here is a remark made by one of the Ordinaries which reflects the mind of a few others also : " Catholic Action Committees on a linguistic basis may be very helpful in such parts of the country where there are many Catholics and the Ordinaries can be, comparatively speaking, in close contact with one another. How could these linguistic regional committees be realized in this part of India where with vast dioceses, the Ordinaries are separated by hundreds of

miles, and where moreover there are large territories between the several Catholic communities and mission stations where there is not a single Catholic. I do not see how such inter-diocesan organizations could be of any use and how they could be kept enthused about their work. I may be entirely wrong. As I look upon it: Catholic Action in these parts of India mainly means organic action in towns by organizations such as the Legion of Mary, the Sodalities, etc.; in the mofussil, by catechists and teachers."

It might be useful to recall that the idea of regional committees of Catholic Action on a linguistic basis for the purpose of combined action and better organization of Catholic Action among the various dioceses or those parts of the dioceses where the same language is generally used, did originate with the idea which has already been accepted as regards the use of a common catechism and other religious literature in all the dioceses, or those parts of dioceses where the same language is usually spoken.

It does not mean a combined action directed from the centre chosen for the linguistic zone but purely a committee formed by the various Diocesan Ecclesiastical Assistants of Catholic Action (one priest per diocese) appointed by the Ordinaries who would meet regularly once a year, under the Chairmanship of one of the Bishops of the Linguistic Zone chosen as Chairman by all the Ordinaries of that zone, to study the possibility of exchanging priests or lay leaders for the purpose of having meetings of Catholic Action in the various dioceses where this is possible; to establish study circles; to see if an inter-diocesan review of Catholic Action in the vernacular used in that zone can be published, and in having a combined action on the same lines as it is desirable for other missionary purposes in the various zones where a similar language is spoken. The difficulty for such committees is naturally greater where several languages are spoken in the same diocese but we think that is feasible.

As the Government has Educational Provincial Boards for Anglo-Indian Schools and separate ones for vernacular schools in a Province, on the same line regional committees could be formed certainly to the advantage of the movement.

CATHOLIC ACTION REVIEW

The accounts of the Review from its very beginning in 1946 till now show a deficit of Rs. 572-5-6 and the subscriptions due amount to Rs. 1,853. In 1949 we gave a pessimistic view regarding this particular point. We cannot speak of any improvement since, unfortunately. Many Ordinaries have recommended the Review to their priests. The remarks made by several others are the following:

1) The Review is too full of matter and too high for our average Catholic readers.
2) In many cases it is of little or no use as it is not in the vernacular and most of our people do not read English.
3) It is difficult to impose it as there are already many other papers and reviews.
4) As our weekly *Sathyadeepam* publishes in Malayalam articles on subjects treated in the official organ of Catholic Action, our people do not like to subscribe to the English Magazine.
5) The standard of education is not very high and the habit of reading is not widespread; so there cannot be but a limited circulation of the quarterly "Catholic Action".
6) The Bishop of Madura writes: "The English bulletin of Catholic Action is found in the district centres and is privately subscribed to by individual priests—not by all. The priests have facilities to read it at the centres and are generally satisfied with this.

The corresponding Tamil publication reaches all the parishes. But the membership of individual subscribers is by no means adequate—the paper is found to run at a loss. All are agreed that it should be made more attractive. But a better get-up can be secured only if there is greater interest and support; as it is, we have to compete with secular periodicals that command a large circulation and are more popular than our Catholic Literature even with our teachers and educated youth. I mean to propose the problem at our next "Missionary Week" gathering of priests, to be held in September."

The Review *Catholic Action* has been started with a view to acquaint Priests, religious and lay leaders, with the nature and purpose of Catholic Action and its organization. It is not a review for all the members of Catholic Action, but for a restricted number of readers, priests, religious and the educated laity. As the *Clergy Monthly* has a restricted circle of subscribers so it is for the C. A. Review. If all the parishes and institutions and the educated Catholic laity all over India would subscribe, we should have at least 3,000 subscribers whereas we have not even 1,200 in India alone. If at least the 1,200 to be subscribers would pay the subscription regularly (Rs. 1-4-0 p.a.), we would have a balance which would allow us to improve the paper, but alas, in spite of reminders Rs. 1,853/- are still due as subscriptions. The Editor and the Manager of the Review will be most grateful to the Standing Committee of the C. B. C. I. for any suggestion as to whether to continue or not the publication of the Review. Is it worth while to continue to publish the Review at a loss? And who will bear the deficit?

MANUAL OF CATHOLIC ACTION

A few Ordinaries have expressed the desire as worded by the Administrator of Hyderabad Diocese, i.e.,

that "a complete Manual of Catholic Action be prepared for all the Dioceses of India". This has encouraged the Director of the C. C. A. who is giving a final touch to a Manual of Catholic Action (theory and practice), which will be published in the course of 1952 and will, we hope, be a help to many to understand better Catholic Action and thus facilitate the establishment and improvement of Catholic Action organizations in the parishes and institutions.

CONCLUSION

As we have said at the beginning, the movement has gained much and there is hope for greater results. It is an up-hill work as one Ordinary says, but we are climbing, slowly but surely. In the words of another Ordinary "It is all a question of time, patience and perseverance." In concluding I wish to thank most cordially all those Ordinaries who have replied so promptly and so satisfactorily and for the valuable views and encouraging reports.

Statement of Accounts

(From October 1949 to October 1951)

		Rs. A. P.	Rs. A. P.
1949:			
	1st October—Balance Credit ...	301 15 9	
	19th November—Bill 1160—Good Pastor Press ...		20 0 0
1951:			
	September—Stationery and Postage		13 11 9
		301 15 9	33 11 9
	Balance Credit 1-10-51 ...		268 4 0
		301 15 9	301 15 9

RESOLUTIONS

1. That, as soon as the Manual of Catholic Action is published, courses of training for ecclesiastical assistants be arranged in various centres, such as, Allahabad, Bombay and Madras, in consultation with the respective Ordinaries.

2. That the official organ of the Section on Catholic Action, namely, the quarterly Review of Catholic Action, be more widely patronized by the clergy, Catholic Action centres, parochial institutions, schools, convents, clubs, libraries and study centres.

SECTION ON CHURCH EXTENSION

Report of The Right Rev. William Bouter, Bishop of Nellore

PREVIOUS RECOMMENDATIONS

My first duty is to report on two of the recommendations made by the Standing Committee of the C. B. C. I. at its last meeting.

1. "*That the Director of this Section explore possibilities of having a missionary bulletin published.*" (Report, January 1951, p. 78, No. 4).

I am pleased to inform you that the Editor of *The Clergy Monthly* has expressed his willingness to undertake the editing of the proposed *Missionary Review*. The idea would be to publish a quarterly supplement to *The Clergy Monthly* which will be devoted to missionary problems and to the more theoretical questions concerning Indian religions. I am sure we all wish to express our gratitude to Rev. Fr. Putz, S. J., for taking upon himself this additional burden by assisting him to solve the difficulties inherent in editing the supplement. To make it a literary and financial success the Editor needs and deserves all the practical collaboration we can give him.

2. "*That as regards the approach to intellectuals, experts on the subject be consulted by the Director.*" (Report, January 1951, p. 78, No. 5).

Of the five Fathers requested to give their views three were unable to submit them.

It is but natural that experts should manifest both a reasoned outspokenness and a certain amount of reserve inspired by the feeling that they appear lonely defenders of a thesis of the truth of which they are convinced, while it may appear to others as a departure from accepted theories and established traditions.

The concept of "intelligentsia" may, it is suggested, also include the "middle classes" of the Report of January 1951 (p. 68).

I cannot quite agree with the view of the expert that the methodology of the apostolate or missiology is a subject rather for theologians. This may be true of its more profound and more doctrinal aspects. I would however imagine that the theorist would be grateful for the information the missionary in the field and the practical expert can furnish.

It may be useful to draw once again a picture of the modern Hindu intellectual as seen by the expert. Very few still believe in the externals of Hinduism. Many serious-minded educated people are worried about the lack of moral values in the present conditions. Nearly all intellectuals like to talk about religion. They are keen to know our doctrine on sin, salvation, etc., but very few seem to dream even of changing their religion. It never strikes them as a possible duty. Provided we do not mistake their readiness to *talk* religion for a readiness to embrace ours, it can be utilized. It is a well-known fact that their self-complacency in matters of religion is not upset by their contact with Christianity. What they see of it fails to change their conviction that their own culture and civilization are far more spiritual than those of the western type. The Catholic priests they meet in general appear to know little about their culture and are often unable to converse on intellectual subjects in their own language. Catholic literature of their standard is practically non-existent.

It is often said that it is their pride which prevents Hindus from becoming Christians. This pride however can to some extent be justified. Their culture is something valuable, which, owing to what they see and hear from us, they think they will lose on becoming Christians. Once they realize that as Christians they can still be proud of their culture, of which but a fraction is to be sublimated, the first and perhaps most formidable

obstacle to their conversion will have been removed. The social ostracism, now a common penalty inflicted on converts, will gradually disappear once people realize that to become a Christian does not mean to become a foreigner.

It is certainly encouraging to see an eminent expert write that the January 1951 Report of the C. B. C. I. lists most of the methods of approach as regards the intelligentsia. The experts single out deficiencies which make the approach difficult, not to say impossible. A way must be found, they say, to make our missionaries more sympathetic towards Indian culture. The missionary must *believe* in the possibility of converting the intellectual. If he understands the Indian better, the missionary will naturally be more sympathetic towards things Indian and will more effectively believe in the universal vitality of the Christian message. No such knowledge would seem possible without the thorough mastering of at least one *vernacular language.* Serious study of the language may well be the explanation of frequent conversions among the educated classes in Japan and China. Indian languages are difficult. *The study of vernaculars should be considered a point of supreme and indispensable necessity.* It is claimed that no priest, either Indian or foreign, who has a good knowledge of one vernacular and knows Indian culture tolerably well, will lack the necessary sympathy when dealing with Hindus.

INDIAN CULTURE AND RELIGIONS SHOULD BE STUDIED IN SEMINARIES

It is due to a lack of knowledge, that there is often confusion and that customs and ideas are condemned as pagan, whilst in reality unobjectionable. Christianity is said to be foreign to many not because of externals but because the Catholic priest and the Catholic educated layman are not sufficiently acquainted with Indian culture.

Whilst they do not underestimate the value of the saffron cassock and the vegetable diet, the experts consider the external adaptation valueless and even deceitful when it is not backed up by the internal adaptation of mind and heart.

Colleges and schools are deemed to be *the most important means of approach* where the educated classes are concerned. It is asked whether our colleges and schools are sufficiently mission-minded, whether they positively contribute to the missionary effort ? " Nemo est qui non videat quantopere intersit ut de alumnorum ludis (elementary schools), scholis, collegiis summa habeatur cura. Sacrarum igitur Missionum moderatores paterno adhortamur animo, ut nullis parcentes laboribus nullisque pro facultate sumptibus, haec incepta totis viribus provehant. Litterarii siquidem ludi (elem. schools) ac scholae id afferunt praesertim utilitatis, ut inter missionales et ethnicos cujusvis ordinis opportunae instituantur necessitudines (contacts) utque imprimis juventus, quae cerea flectitur, ad catholicam intelligendam, aestimandam assequendamque doctrinam facilius alliciatur." (Encycl. " Evangelii praecones ", A. A. S. 1951, p. 515).

We might learn something from the articles on the approach to university students in China, a reprint of which was recently circulated by the C. B. C. I. Section on Education. The lack of Catholic literature in the vernaculars is considered a great drawback, requiring the immediate attention of the Hierarchy. A survey of available Catholic literature seems to be necessary More effective methods should be adopted for marketing it.

A closer contact with our Protestant brethren is suggested. The problems of re-union are constantly discussed among Protestants, many of whom look to us with respect and hope. Is anything being done to facilitate contact with Protestants and promote and foster the re-union movement ? There are common

interests, points—both theoretical and practical—on which collaboration is possible and desirable.

At present, where conversions from the higher classes are few, those that do come over encounter grave difficulties. It is suggested that they should be grouped into associations specially meant for them, they should be given every assistance during the first years. Where their marriages constitute a special problem, the experts are of opinion that Ordinaries might consider the advisability of leniency when dispensations are asked.

The question of the approach to the educated classes is closely linked with that of adaptation. It is pointed out that adaptation must come naturally, spontaneously; it is not to be imposed. It is a thing which must be allowed to grow and develop under supervision. Our adaptation should rather consist in an expectant and sympathetic attitude of readiness to accept forms of devotion, ways of worship, manners of presenting the One Faith which may be entirely new to us and yet not unfaithful to the Gospel.

The adaptation on the spiritual and intellectual level as practised by a chosen few may well be the way to get to the soul of the real India. Though great prudence is necessary the individual initiative of both Priests and laymen striking out along new lines should be encouraged. Suspicion, conservatism and unjustified criticism may hamper the efforts of true pioneers.

THE QUESTION OF ADAPTATION

I may now be allowed to proceed with the report on the subject-matter of Circular No. 2 of this Section, *viz.*, the problem of adaptation as affecting:

a) The person of the Missioner.

b) The presentation of Christ's message.

INTRODUCTION

Answers were received from 37 Ordinaries. All realize the magnitude and the timeliness of the question.

Adaptation is said to be *the one* missionary question influencing all others. Although we speak of the *problem* of adaptation, in reality it affects the practical side only. Adaptation is an inherent quality, a note of Catholicism. It is therefore not a question of whether we shall adapt or not, the question is whether the required adaptation is practised, is encouraged, is allowed its healthy growth. The primary question is really whether we realize the essential need of adaptation for the *planting* of the One True Church on Indian soil, whether we have fully grasped the importance of the whole question of adaptation.

If I were to transcribe everything that has been forwarded to me on the questions asked, I should require much more space than is available. It has been my endeavour to give a comprehensive impression of the answers received, among wihch there were complete lectures. If some of the valuable material supplied to me does not find a place in this report, I sincerely hope that the coming *Missionary Bulletin* will supply a platform for continued discussion and more detailed study.

As I have observed above, it is important to have a correct notion of the problem in hand. The very definite instructions given by the Holy See from time to time leave no doubt as regards the necessity of adaptation, which however in its practical application may prove somewhat puzzling. I may be permitted to quote some of these Roman documents. There is first of all the very outspoken instruction given by Propaganda in 1659: "Do not in any way attempt, and do not in any way persuade these people to change their rites, their customs and their manners unless they be openly opposed to religion and morality. . . . . Not your ways but your faith you must bring, a faith that neither rejects nor offends the ways and customs of any nation, except they be evil, but rather wants them to be preserved in their full and perfect integrity." (Fontes, Vol. 7, No. 4463) Confer also A. A. S. 1939, p. 548; A. A. S. 1944, p. 210; A. A. S. 1951, p. 521.

It is strange, to say the least, that a term which is so widely and repeatedly used should be so frequently misunderstood. There is reason to think that adaptation is at times very narrowly interpreted as a policy best suited to make converts as a temporary device restricted to things on the surface. Would it not rather be something much more intimate, something peculiar to God's message which makes the Church what her Founder made it? The more we strive to preserve all the good, the true and the worthy in the local culture of our missionary territory, the more we endeavour to *incorporate* the convert and his culture into Christ, the better Catholics we are. " Missionary action consists in discerning all that is good in civilizations and cultures, so as to permeate them with Christianity and offer them to Christ."

Adaptation does include a tempering of the wind to the shorn lamb, a certain amount of toleration but it is much more positive than that. Adaptation is a fundamental principle based on the very nature of the Church, a Church meant for all men, all nations, all climes, all cultures, a Church which must take root in the soil of each country, built up and living of materials found on the spot, a local clergy, local resources, local colour in the accidental and external human elements and expressions of its native life, music, arts, customs, rites, institutions adapted to local needs, tastes and traditions. A Church therefore which shall safeguard, adopt, elevate, christianize and divinize all human goodness.

Adaptation must mean for us making the Church at home in India. When we recruit and train a clergy and a body of religious helpers that belong to the country and train them so that they remain of the country, we practise adaptation. When we educate our Catholics to be good Catholics and good Indians, we practise adaptation. When we make the Sacred Scriptures accessible to people in their own language, when we express Catholic doctrine in a manner of thought understandable to the peculiar mental genius of a nation,

when, if we may borrow the expression, we work to make Christianity become incarnate in Indian civilization and culture in order to transfigure them, we put into practice the principles of adaptation. When we endeavour to influence Indian Society so that it may willingly accept the presence of the Catholic Church and regard our Indian Catholics with respect and sympathy, when we adopt and sanctify social customs that can be adopted, when we welcome Indian modes of worship that can be welcomed, when we develop and encourage the deployment of indigenous Catholic art, we are practising adaptation, we are helping to establish the Church in India.

I have deemed it necessary to preface the answer to the two questions put in the Circular with these preliminary remarks. They are meant to serve a twofold purpose: first to *clarify* the issue before us, second to make sure in advance of the basic and authoritative pronouncements that should justify the answers.

THE PERSON OF THE MISSIONER

A. The Priest

There is, we may say, general agreement that in the matter of adaptation we cannot make a distinction between the missioner from abroad and the indigenous priest. Both need to adapt themselves both externally and internally, in thought and in outlook. This should be evident from the fact that the purpose of adaptation is to fit oneself for missionary work, to acquire those dispositions which are most helpful in the task of planting the Church.

1. Mental Adaptation

Whilst a certain restricted importance is attached to exterior adaptation, stress must be laid on the adaptation of heart and mind. It is said to consist essentially in knowledge of the Hindu background, of Hindu thought, of Hindu religious convictions and practice, of

the Hindu attitude to society. Sympathy and appreciation will follow understanding. This calls for a more intense study of Indiana, including Sanskrit and Indian languages. In 1617 Rome was asked to make Sanskrit the liturgical language of India. Three hundred years ago a ritual in Sanskrit was in use in India.

Personal adaptation is admitted to be a difficult matter. Although most reports speak extensively of the more obvious externals, they are considered to be secondary. They will spontaneously and more convincingly spring from the changed outlook. The missioner from abroad should gradually accept as the natural and the normal, as good and beautiful the country and its people, the Indian way of doing things. He should be sincerely convinced that there are other civilizations and cultures besides his own. The day he feels about India and Indians as he does about his own country and countrymen, the day he resents disparaging remarks about India and Indians as spontaneously as he would do in respect of his own country, the day he feels at home in India and among Indians, as one of them—that day the missioner can claim to have gone a long way in adapting himself. Where our Indian Catholics and non-Christian Indians in general would not expect all foreign missionaries to live fully in externals as they do, they do expect and have a right to expect from us an attitude of respect and of sympathy towards themselves and their mother country, towards everything that is worthy of respect in their customs and culture. The Papal directions insist on this attitude of respect and sympathy, as the *conditio sine qua non* of fruitful missionary action.

For us this attitude can and must be *supernaturalized.* More than once it is said in the answers received that no matter how a missionary is dressed, no matter how awkwardly he moves in the company of Indians, if they but see that he takes a genuine interest in them, that he has sincere affection for them, that he does not take up a patronizing or snobbish attitude towards them, he will find easy access to their hearts and minds. Such

an attitude cannot be put on for the occasion—it is easily seen though—it must spring from a genuine change of heart and outlook. It must be the outcome of a long and laborious schooling in the school of that foremost of missionaries, St. Paul, who made himself " all things to all men ".

Far be it from me to forget the many missionaries who have spent a life-time in some out-of-the-way village, identifying themselves with the people, sharing their weal and woe, and being father and friend to one and all. The only language they can speak is the language of the people, the only food they can eat is the common diet of the people.

The question of adaptation is not a new venture. It is as old as the Church. It has found practical expression in the past and we may well look into the past for inspiration and guidance without ceasing to be up-to-date.

The duty of adapting oneself may in practice prove more difficult for the missionary from abroad than for the priest of the soil. Nevertheless the duty is incumbent also on the latter. We must not forget that in India all priests are missionaries and must be missionary minded. Many Indian priests exercise their priestly ministry in parts of India, nearly as foreign to them as they are to the priest from abroad. The Indian priest must first be and remain Indian. Like his brother-missionaries from abroad he must identify himself with the people among whom he has been called to work. Caste-consciousness and a community-bound mentality are mentioned among their faults incompatible with the spirit and practice of adaptation.

It stands to reason that since adaptation is not a thing that can be learnt from books, particular attention should be paid to the awakening and fostering in our candidates for the Priesthood those characteristics and qualities that are conducive to a healthy openness and breadth of mind, patience and the spirit of self-sacrifice.

2. External Adaptation

Some external adaptation to local colour is useful, some even unavoidable if one wishes to live in India at all and if one does not wish to be considered an outsider.

Regarding habitation, dress, food, manner of living, travelling, etiquette, etc., the need of a certain amount of adaptation should be taken for granted once and for all and practised by all without further ado. The missioner from abroad has everything to gain by forgetting and by making others forget that he is a foreigner. This can be done only by a certain amount of external adaptation to local conditions and customs. When we ask ourselves how we shall approach our prospective convert we should also ask how the prospective convert shall or can approach us if owing to externals we become aloof and isolate ourselves.

Provided it is done by a chosen few it is generally agreed that the donning of the Sanyasi robe might be tried as an experiment. Some serious doubts are however raised as regards its very advisability. It is feared that the effects may prove far from being helpful. It is thought that the time when missionaries have to live the life of a Sanyasi or a Pandaram like De Nobili and St. John deBritto has gone, though it is not denied that Ashrams are still an attraction to many. It is suggested that contemplative Orders might be encouraged to work in that direction. The Bishop of Trichinopoly has approved the opening of a contemplative Benedictine Ashram in his diocese.

The general opinion is that the existing dress of both secular and regular clergy is as Indian as it need be. What is asked for and stressed is the need for simplicity. The Hindu does consider religious poverty as one of the marks of the true man of God. Simplicity and sympathy are as a matter of fact the only externals some would require by way of adaptation.

The question has been raised whether the time has not come for some of the religious Congregations for women to change and Indianize their religious habits. It is recognized that it may be difficult for old established Congregations to do so. There may be some danger in it of lowering the respect Catholics and non-Catholics now show towards our Sisters.

We certainly have to reckon with the perhaps exaggerated importance Hindus attach to externals. If generally speaking drinking and smoking, e.g., are considered as vulgar things a man of God would not be expected to do, certain restrictions would be necessary. Conditions are bound to vary from place to place. A number of indigenous customs and practices are listed which the missioner should respect, utilize and, if necessary Christianize. They will receive brief mention under the heading "The Presentation of the Message".

As already remarked external adaptation must be influenced by interior adaptation, of which the former must be the natural outcome. Its aim should be the priest's identification with the people. The externals should be in agreement with what a priest is and what people expect him to be.

B. Sisters—Brothers—Catechists

1. SISTERS

Whilst no one would deny that we very much need the collaboration of Sisters in the real Mission work in India, whilst also unstinted praise is due for the particular work they are doing, in general there is said to be great need for a change in their mental outlook. Sisters engaged in missionary work are said to stand in greater need of mental adaptation than our priests. It should be clear at once that this does not mean that our Sisters are not examples of piety, charity and selfless service.

The practical realization of adaptation among our Sisters calls for expert handling. Before mentioning some of the observations made in the answers I would like to ask: Would the Sisters, who are otherwise so

ready to help, not be found ready also to adapt themselves where necessary, if the whole question as applicable to them was given serious study and if the results of this study, as is done in the case of priests, were made known to them and their respective Superiors in Europe? After all, priests have their long and varied studies, broader formation, books, magazines, congresses, etc. Even an insufficiently equipped Priest will have to correct himself and to acquire the knowledge of the means leading thereunto. I am sure the observations given hereunder were made in all charity. Fear of being misunderstood must explain the reluctance shown by many to touch on the subject of adaptation at all, where the Sisters are concerned.

Religious, it is urged, should have such rules as will enable them to adapt their lives to the needs of the Apostolate. Many Nuns are said to live in India as they would live in their home-country. There can be no doubt that the Rule is often appealed to and made an excuse. The holy rule and the cloister are necessary safeguards and a source of strength, but they should not give rise to undue aloofness. Like the missionary Priest the missionary Sister is meant to be the friend and the servant of the people. If they are teachers, a vast illiterate population awaits them; if they are medical missionaries, the women and children of India urgently invite them to an ever widening field of missionary effort. Like the Priest they are asked to go out to the people, to live among the people, especially in the villages where they will be most welcome.

Where Sisters are so often called upon to teach Catechism and to instruct new converts, their training both in Catechetics and in the presenting of Christian Doctrine deserves more attention perhaps than is given to it at present. Whilst it is realized that in newly-founded Congregations there is greater scope for adaptation, nevertheless it is observed that in older Congregations some measure of adaptation on the principle of give and take be required.

The time has come for Congregations of European origin to recruit candidates locally. Any last ditch opposition that may have survived the shock of changing conditions has been swept away by directions from Rome. Indigenous Sisterhoods have multiplied these last years and are attracting an ever increasing number of vocations. Their mode of life conforms to the exigencies of the country. An attempt is being made in one diocese to establish a teaching and nursing society for women without religious habit and without vows.

Considering the importance of the work done by our Sisters, or as some would have it, that could be done by them, the question of adaptation, more interior than exterior perhaps, is as urgent and pertinent for them as it is for the Priests.

2. Brothers

The reports are on the whole very reticent about our Brothers of whom there must be some 800 in India. Some general remarks are made, e.g., much of what has been said about the Sisters would seem applicable also to the Brothers.

I imagine the majority of them are doing school work. They seem to get quite a number of indigenous vocations. If our schools are as important in the approach as they are supposed to be, the Brothers occupy a very prominent position in conversion work in India. Very often they are entirely in charge with very little priestly supervision.

Are we sure that they possess the mental aptitude needed to make them, as far as possible, active apostles? Do they make it a point to learn a vernacular, the knowledge of which is reckoned to be one of the basic requirements of adaptation? Are our Brothers trained to be not only good and qualified teachers but also missioners whenever the opportunity presents itself? Do they receive any *ad hoc* training? Are they not left too much to shift for themselves? Can we really say that they have been fully switched into the general efforts of bringing Christ to India?

In the Prefecture of Indore Brothers are in charge of dispensaries and are doing excellent work in building up good-will and confidence.

3. Catechists

In general it is thought that our Catechists are the most adapted people among our missionary personnel. Of the people, living among the people, the Catechist is much more one of them than any other missionary.

If, however, adaptation means fitness for the particular task of planting the Church in India, we may ask ourselves why do we hear so much of the *problem* of Catechists if they are really the most adapted (i.e., fit for the task) among our missionary personnel? Would it not rather be a case of *possible* adaptation, of adaptability, which is as yet far from being realized? To equip Catechists for their task is said to be one of the absorbing preoccupations of not a few Ordinaries. Few men, it is repeatedly stated, answer the description of the ideal, i.e., the adapted Catechist. To competent knowledge of religious truth and to zeal in spreading the Faith, winning manners must be added, experience in making contacts, and therefore a fairly good working knowledge of practical psychology or tact.

Brothers and Sisters may take hand in catechetical instruction but lay Catechists are required to open up new fields. While the former undoubtedly command greater spiritual prestige, the latter may have the advantage of arousing less suspicion. A good and holy Catechist can make his influence felt among Christians and non-Christians alike. It is remarked that formerly one of the chief tasks of the missionaries in India was to train a body of intelligent and capable Catechists, who were highly respected both for their character and learning. There may be more Catechists now but their quality has generally deteriorated. They are mostly sextons; they teach prayers by question and answer and by dint of repetition.

The lack of adaptation in our Catechists is said to be due to absence of intensive training, absence of practical tests and to the precarious livelihood held out to them.

THE PRESENTATION OF THE MESSAGE

When speaking of adaptation as affecting the presentation of the Christian Message we all understand there is no question of a compromise where faith and morals are concerned. We are reminded of the warnings contained in the Encyclical "Humani Generis" which would also be applicable to the missioner in India. It would, e.g., be tampering with the integrity of Catholic Doctrine if we were to make little of the Church and her authority because the Hindu finds it difficult to accept an institutional religion.

However, we know that the Church has to tolerate much that is less in harmony with the full teaching of Christ and opposed to Christian perfection. There are things which the Church approves as licit and others that may with proper safeguards be tolerated. We simply do not interfere with practices that are indifferent. We preserve what is good.

All this does not touch the heart of the matter when there is question of adaptation in the presenting of the Gospel Message. We get nearer to it when we say: what is asked for is that in our teaching and preaching we present the Catholic Message in a mode of thought congenial to the particular mentality of the people among whom we work. In the *manner* of presenting the one Message adaptation is surely possible and necessary, adaptation in the *graded* exposition, in the illustrations, in the examples, in the *emphasis,* in the *vocabulary.* A warning is sounded against the employment of Hindu Pandits (even converts) to help select Hindu terms in the place of established Catholic ones.

We also adapt when in the practical, popular expression of the one Faith we welcome Indian modes of

worship, when we encourage the preference shown for certain approved forms of liturgical worship and respect sound popular devotion. We adapt when we emphasize the supra-national character of Christianity and its Founder, when we show how it answers the age-long aspirations of the Indian people, how it is the goal of their searching quest after God. If tangible proof for this is needed we can point to the Indian Lecturers on Hinduism abroad who quote freely from the intensely Catholic book "The Imitation of Christ" and from "The Spiritual Exercises of St. Ignatius". We have only to read the addresses of Mahatma Gandhi to realize how the Gospel of Christ has influenced our Hindu brethren. But the life and example of some Christians, i.e., of those who are supposed to live the Gospel, have often appeared to them to be in flagrant contradiction with the lofty teaching of Christ's Message as they understood it.

The question of an adapted *doctrinal* approach is no doubt in its finer and more profound aspects one for experts well versed in Hindu doctrine and Catholic Philosophy and Theology. It would already be a good start if the practical missionary were to realize that he does not begin with a vacuum, that there are points of contact, stepping stones, that there are beautiful passages in the Hindu Sastras that could be quoted and utilized. It is therefore not a question of having to scrap the whole of Hinduism, replacing it with Christianity. The presentation should start from something known to something desired by the prospective convert. Have not Hindus themselves shown the way by adopting what they cherish most in Christ's message? All missionaries should have a working knowledge (the more thorough the better) of the prevailing ideas, practises and customs of the people. Nuns and Catechists also should be acquainted with the background, the essentials of Hinduism. Tactfully the converts should be made to sense the superiority of Christ's Message, its unicity. To avoid foolish idealization a good lead is needed.

Practical booklets are asked for on the presentation of the Message for use by missionaries in the field.

"The position of the missionary", says Father Danielou, "is hazardous and delicate, for he must be unusually discerning to distinguish the tares from the good grain, to disentangle what is good in a civilization and can be adopted from what is perverted and must be rejected". ("The Salvation of the Nations", page 64 f.)

He sees a danger in the study of Buddhism or Communism, Islamism or, we may add, Hinduism. "Ours must be incorruptible souls to be able to traffic with them without being contaminated. It is the attribute of a very pure soul that it can retain all that is good and throw off all that is evil in the things it touches. This requires exquisite tact and 'the mind of Christ'. Christ can associate with anybody; we, as yet, cannot do so, for too often others would leave their imprint upon us. Here lies the mystery as well as the danger of the apostolate and of all missionary activity." (ibid.).

The idea of translating our Message *in terms of Hindu Philosophy* is a form of adaptation advocated by some, actually tried by a few and deprecated by many. The judgement on such a recondite theme can naturally be considered fair only when it is made by persons who know Hindu Philosophy sufficiently well to be able to say whether it is so adaptable, whether it can compare sufficiently well with Aristotelian philosophy for another Aquinas to make another synthesis. It is however said to be taken too much for granted that, considering the complacent mentality of the Hindu, such synthesis, if effected, would yield positive results.

There seems to be a growing thought among Hindus that Christianity has nothing new to offer to them. On the other hand we would alienate them by stressing the differences and point out the contradictions and the illogicality of the Hindu religion. We must of

course bear in mind that there are *many types* of Hindus: the orthodox, the agnostic, the common, pious Hindu and the Hindu animist. The Message of Christ cannot be presented to each class in the same way. But all Hindus are Orientals. The presentation should therefore in any case be Oriental. We are, one report says, impenitent translators. We are said to be much attached to our scholastic method and the whole of our knowledge with its symbols, comparisons, proofs etc. A parable conveys truths to the Oriental, whilst the most clinching syllogism may leave him unconvinced. An abstract paradox convinces even the educated Hindu more than a thesis of scholastic philosophy..

Considering the appreciation and the esteem a certain class of Hindus has for Our Lord, the Message will, it is thought, be most effectually presented by making Christ better known to them. Cheap editions of simple, well-written lives of Christ (e.g. Fouard, Martinez) should be freely and widely distributed. This could be followed up by exposing Christ's claim to divinity and His Message with their natural corollaries: Christ alone of all founders of religions claimed to be God and proved it; His religion alone is directly revealed by God. The ground would then be cleared for the doctrine on the Church, its foundation by Christ, its sacrificial and Sacramental system, the inherent holiness of its teaching, holy in itself and capable of rendering holy those who embrace it. This inherent holiness is to be emphasized in order to counteract the really harmful influence exercised by the rather unholy lives of some of their Christian friends and neighbours and of many so-called Christian countries.

Others would present *Christ as The Guru*. (Hindus will readily follow a personal "guru". They will attach themselves to him, revere him and be faithful to him. The attachment to the priest-guru may even become too personal). Christ, the Guru, gave up everything to persuade others that what is earthly has no value. He worked as a carpenter

because work is noble and imitates God's creative power; He obeyed His parents because love is expressed through union of wills; Christ spoke in parables to accommodate Himself to the mentality of the simple man; He loved children because they are the greatest treasure given to us by God. He hated sin because it enslaves us and He was merciful to the sinner because He felt compassion for human frailty. He accepted mortification and sacrifices since they enable us to overcome the passions. He died in order to rise.''

With the increase in the number of the Indian clergy and the raising of their intellectual standards as well as those of the laity, we may look forward to a larger output of vernacular literature, chiefly on apologetics and Catholic doctrine, better adapted to the needs of the people. We may mention here the good work that is being done by the Tamil Literature Society of Tuticorin and by the Catholic Tamil Drama Association of Coimbatore. A Catholic religious literature bureau has been opened at Cuttack. An Enquiry Forum in two centres in Madras is specifically meant to promote contact with the non-Catholic intelligentsia; Catholic Action groups make it a point to contact non-Catholics.

Among the external means best adapted to present our faith and to attract the non-Christian public are a simple and positive exposition of Catholic teaching, dramas, cinema shows and bajanas depicting our Lord's life and work. It is suggested that scenes from the Sunday Gospels should be staged. The Liturgy should be more widely used as a means of imparting knowledge of doctrine. Work on the vernacularizing of the Ritual should be speeded up.

CONCLUSION

Adaptation practised in the presentation of the Message is a problem closely bound up with the adaptation necessary in the person of the missioner, the former being practically impossible without the latter.

It would be wrong to call the question of adaptation an exclusively *missiological* question. Wherever converts are to be made, their mentality, their surroundings, even their vocabulary are to be taken into account by the priest.

Adaptation is a well-known missiological subject, a problem that was solved in the infant days of the Church, and which presents itself anew whenever the Church expands and moves forward.

Adaptation in the presentation of the Gospel Message can be taken in its more obvious perhaps and its more superficial sense as the use of that external apparatus which appeals most and which makes the approach easiest and the doctrine most accessible. This form of adaptation was as a matter of fact mentioned in the previous reports on the approach.

From what has been said concerning adaptation in the presentation of the Message, it will have become clear that this reaches further than the mere external apparatus. If the Church and Christian doctrine are to become more indigenous in India the Message will, without losing any of its essentials, have to become Indianized According to Father Danielou : " There are many aspects of Christianity that we have not yet discovered and that we shall not discover until Christianity has been refracted through every facet of the prism of human civilization. It has been refracted only through the Greek and Roman worlds, but it will have to be refracted through the Chinese facet and the *Hindu* facet in order to attain its total fulfilment. This total fulfilment will not come through the conversion of individual men, but through the Christianization of all the civilizations of the earth. These must be permeated by Christianity, and Christianity must bring to blossom whatever in them has been in the nature of providential preparation." (" The Salvation of the Nations," p. 36).

In this report we could not do much more than state the problem of adaptation and touch on its fringes. The average missionary in the field is more directly concerned with the practical side of the question which he, no doubt, endeavours to solve by adapting his approach and the means he uses of presenting the Gospel to the mentality of his prospective converts. The more intimate and more profound side of the problem calls for greater erudition and for an extreme measure of doctrinal prudence. We may be sure that our forthcoming Missionary Bulletin will devote full attention to this more learned aspect of the problem of adaptation.

RECOMMENDATIONS.

1. That the Ordinaries exhort their priests to subscribe to and to take an interest in the forthcoming "India Missionary Bulletin" which will be a quarterly supplement to the "Clergy Monthly".

2. That missionaries make special efforts to study the vernaculars and Indian culture and religions as one of the important means of approach to the intelligentsia of India.

3. That whilst the study of an adapted doctrinal approach may be left to experts, every missionary should endeavour to adapt both himself and the means he uses in the presentation of Christ's message to the mentality of his prospective converts.

4. That the attention of religious societies of Brothers and Sisters be drawn to the necessity of adaptation, as outlined in the Report of the Director of Church Extension.

5. That in recruiting and training catechists and teachers, the importance of adaptation should be borne in mind.

6. That due attention be given to adaptation in our Seminaries.

SECTION ON EDUCATION

Report of The Right Rev. Leonard Raymond, Bishop of Allahabad,

(Acting Director)

In venturing on the field of education, which in the absence of the Rt. Rev. Mgr. Sevrin has been committed to me by the C. B. C. I., I cannot but confess to a feeling of trepidation. Not merely has the Church to do constant battle for her inalienable rights, but the battle varies from state to state, and often from district to district, according as educational officers take it upon themselves to interpret the directions given to them by the Centre and the State Educational Departments. Notwithstanding the safeguards and the exceptions provided by the Constitution, there are many Education Officers who would believe that a secular state should have a monolithic system of education, and any deviation or alteration therefrom should be ruthlessly excluded. This attitude finds a partial explanation in the common desire of all administrators for simplicity in organisation, as relieving them of the arduous task of accounting for various systems; but it is also born, unconsciously perhaps, of the impresssion that a secular state must profess pure secularism, so that all public institutions should be undenominational, and manifestations of religion confined to the family circle. Under these circumstances it is obvious that Catholic education will be submitted to various disabilities, not necessarily from bad will or an anti-Christian animus, but from a fundamental inability to appreciate our standpoint and to take account of our demands.

To describe these disabilities in a single report is not easy. In Malabar, where opposition to Catholic education is perhaps most blatant, there is a subtle propaganda to the effect that the Constitution is too generous in its concession of fundamental rights, and that these rights are in conflict with the true spirit of

the country. To add to this, there is the prevalent idea that in a progressive state, education ought to be the exclusive concern of the Government; hence the various difficulties with which Catholic institutions are faced in Malabar, not to speak of the Panampully Scheme, which is only one of them. In other parts of the country, the opposition is not so frontal. Rival schools are occasionally started in close proximity to Catholic institutions so as to curtail effectively their influence, the regulations of the Grant-in-Aid Code being quietly overlooked for the purpose. Or grants are withheld for trifling reasons, such as a complaint from a member of the Staff, and for years it is impossible to secure a just appraisal. Or permission to start a higher class is refused without any reason being assigned for the refusal. It is this pettifogging policy which makes the task of the Catholic educator particularly irksome.

In the sphere of university education, a new trend is manifesting itself, occasioned by the establishment of several new universities. In the old days when the number of universities was limited, and each had to cater for a province and beyond it, the Federal University with affiliated colleges was the generally accepted type. In the Federal University, the Catholic college had ample scope to develop according to its own pattern, to provide an appropriate training for Catholic students, and to preserve its autonomy, provided it conformed to the regulations of the University. The Federal University contented itself with a general supervision of the colleges, with the conduct of examinations, and the conferring of degrees. Now however, there is a growing desire to make the universities teaching bodies and not merely examining bodies, so that the Federal type of university would give way to the unitary type, after the fashion of Oxford and Cambridge, and in India, Allahabad and Lucknow. The introduction of this unitary type of university will, it is feared, affect the status of Catholic colleges very seriously; for the Catholic college would be forced, if it wishes to

maintain its traditions, to become a constituent college of the university, and under such conditions what will become of that autonomy of the Catholic college which is very dear to us and which has been moreover guaranteed by the Constitution ?

GROWTH OF CATHOLIC INSTITUTIONS, SECONDARY AND UNIVERSITY

Despite difficulties, the increase in the number of Catholic institutions, university and secondary, during the past year, has been gratifying. Three new First Grade Colleges have been established, at Delhi, Changanacherry, and Tirupattur (Archdiocese of Madras). St Mary's Training College, Tuticorin, has been raised to the status of a First Grade College. Second Grade or Intermediate Colleges have been established at Jabalpur, Ajmer, Quilon and Palai: there is good hope that these will develop into First Grade Colleges one day. During the past year, the dioceses of Madura, Trichy, Vijayawada, Kottayam, Mysore, Ahmedabad, Guntur and Madras report the establishment of new Secondary Schools. And the increase in the number of Training Schools must be recorded, new ones having been established in Madras, Madura, Guntur, Hyderabad, Vijayawada and Allahabad. All this is proof of the vitality of the Church in India.

Two of the gravest causes for anxiety are the Panampally Scheme in Malabar and the Patna University Bill.

The Panampally Scheme in Malabar

The question was already briefly discussed in the last Report of the C.B.C.I. (Jan. 1951, page 19), when it was stated that in view of the nature and complexity of the question, the Standing Committee of the C.B.C.I. referred the matter to the prudence of the hierarchy of Travancore-Cochin. These briefly are the points of the scheme which the Catholics objected to :

1. That 80% of the fee income should be remitted to the credit of the Educational Department.

2. That any surplus of this sum, after teachers are paid, should belong to Government.

3. That no teacher should be appointed except from the list prepared by the Public Services Commission.

Now it is obvious that such provisions destroy the autonomy of the Catholic school, and vigorous protests on the part of Catholic managements were registered both with the State Government and at the Centre. To speak of the autonomy of management when the major portion of the income of a private institution is administered by Government, is surely a misuse of words. Managers of Catholic schools were within their rights when they accused the State Government of going beyond the Constitution. The controversy occasioned by the Scheme assumed such proportions as to attract the attention of the Congress High Command, and the President of the Congress toured Malabar and Cochin, in company with a Christian member of the Congress Party, presumably to study the question and find a solution acceptable to both sides. What the result of this intervention was is not known, but the publication of the following communication in one of the Malabar papers shortly after, is significant. It purports to be a letter sent by the States Ministry at Delhi to the Government of Travancore-Cochin:

> "We have had the matter examined both by the Ministry of Education and the Ministry of Law here and we are advised that the Travancore-Cochin Government's scheme is open to objection on constitutional and legal grounds in several respects.
>
> 1. It clearly denies effect to Article 30 (1) of the Constitution, in that it deprives the Managers of a denominational school of the

fundamental right to administer the school. It virtually deprives the Managers of their control over the finances of the school (by taking away 80% of the fee income), the right to select their employees and the right to exercise disciplinary powers with respect to them.

2. The sum of money which the Managers are required to pay to Government is fixed at 80% of the fee income. It is not related to the actual expenditure for the teachers' salary and may be 50% or even 150% of the teachers' salary bill. If in so far as that sum exceeds the amount of the teachers' salary bill the scheme involves illegal exaction of money in violation of Articles 19 and 31 (1) of the Constitution.

3. Under the law as it stands the Public Services Commission of the State cannot be required and has no power to advise as to the recruitment of the staff of a private school and the scheme, in so far as it involves the preparation of a list of persons eligible for employment as teachers in private schools, is repugnant to the provisions of the Constitution.

4. The Scheme imposes unreasonable restrictions upon Managers in the conduct of their institutions and upon persons who, although qualified, are prevented from working as teachers contrary to Article 19.

5. The Scheme appears to extend the principle of communal representation in services even to employment in private schools, and that principle has already been held by the Supreme Court to be repugnant to the Constitution.

6. The Scheme involves the substantial alteration of the common law rights of the Managers and teachers, it curtails their freedom of contract and is, therefore, contrary to the general law.

7. The State Government will doubtless recognise that they cannot lawfully refuse to recognise a school which conforms to the prescribed standards of teaching and if the State Government were to do so in a manner which would suggest an arbitrary mala fides action, the High Court and the Supreme Court have the power to issue an appropriate writ or order compelling the recognition of the school."

It is significant that the above communication, which bears all the marks of authenticity, should insist on the illegality of the action of the Travancore-Cochin Government, not in one point only but in a number of points. It shows how the demand for 80% of the fee income is a violation of Article 30 (1) of the Constitution; how further it is an illegal exaction as defined in Articles 19 and 31 (1); how the Public Services Commission has no power over the recruitment of staff in a private school; how the unreasonable restrictions on Managers conflict with Article 19; how the principle of communal representation is extended to employment in private schools, a principle held untenable by a decision of the Supreme Court; how the common law rights of Managers and teachers have been violated. Finally the refusal to recognise a school which conforms in all respects to the prescribed standards of teaching is an action which could be submitted to the judgment of the High Court or the Supreme Court, which would condemn such an action as illegal. Undoubtedly, the objects which the State Government had in view could be achieved by other constitutional and lawful means, such as prescribing scales of salary and conditions of

service, or by defining the minimum qualifications for headmasters and teachers.

The actual situation in the State of Travancore-Cochin remains unaltered. Though attempts are being made to soft-pedal its provisions, the Panampally Scheme still remains in force.

The Patna University Bill

In the last report of the C. B. C. I. (Jan. 1951, page 26) the modern trend in the direction of teaching universities, (mention of which has been made already in this report) was referred to, in connection with the Patna University Bill which had already been introduced into the Bihar Legislature. That bill has now become law; by it all colleges within a 10 mile radius of Patna University are under the direct control of the University as regards organisation of courses, finances, appointment of staff, etc., and the college buildings are at the disposal of the University. The only Catholic College affected is the Patna Women's College, conducted by the Sisters of the Apostolic Carmel. Special clauses have been inserted in the bill, with the obvious intent of listing the Women's College among the constituent colleges of the University:

1. The ownership of the College shall continue to vest in the College.

2. The College may appropriate such portion of the income from bequests and endowments as may be necessary for the maintenance of the religious staff.

3. The power and control of the religious staff and the regulations of their conditions of service, shall vest in the Governing Body of the College.

These may appear substantial concessions, particularly as they are introduced in the bill itself; the pertinent question is how far they guarantee the autonomy of the College; for if they settle certain points, they leave many others nebulous and uncertain. Since the University has the right to use the buildings, what does ownership of the College imply? The nuns have been using

a part of it for a Girls' School. Will this have to be closed now that the University appropriates the premises for its own use? Will the residential quarters for the nuns not be encroached upon? Will the nuns be at liberty to use part of the building for other purposes provided there is no interference with the functioning of the College? And who will be the proprietor of any additions to the buildings which may be made in course of time, evidently at the expense of the University, since it undertakes the task of keeping the buildings in a fit condition? Will the building be used for the teaching of subjects contrary to Catholic doctrine? Will men students be permitted to invade the premises? These and a host of other questions have been left unanswered by the laconic statement that "the ownership of the property shall continue to vest in the respective colleges". A yet more thorny question concerns the appointment of professors, other than the nuns. The selection of the University staff will rest with the Public Services Commission, whose standard of judgment will not satisfy the demands of a Catholic institution. It has been suggested that the Governing Body of the College should appoint a representative to sit on the Public Services Commission as an expert and advise the members of the Commission; but what assurance can be forthcoming that the opinion of the expert will be accepted, particularly when it is remembered that it is hardly natural to expect the members to abdicate their functions merely to satisfy the Catholic conscience? Finally, what are the exact implications of the assurance that "the financial responsibility for the maintenance and proper functioning of the College devolves entirely on the University"? This is affirmed in various clauses of the bill, but it may well be an airy affirmation without practical guarantees to support it. No mention is made in the bill of how this "responsibility" is going to manifest itself, and with the appalling irresponsibility and incompetence manifested in public life recently, there are grounds for apprehension that the nuns may be left without sufficient resources to meet their own needs.

If the difficulties which face the Patna Women's College have been pointed out in greater detail, it is because the same contingency may befall other Catholic colleges in India, in view of the present trend in favour of the unitary type of University. Should the Patna Women's College refuse the dubious privilege of becoming a constituent college of the University, it would be reduced to the rank of a Second Grade College and would be compelled to abandon the opportunities it has been using to such good effect in recent years. As was to be expected, the Principal of the College asked for elucidation of the various points which had been left undetermined in the bill; she received the assurance that the matters will be settled by the Statutes and Ordnances of the University, and that "the terms and the manner in which the property will be managed and controlled" should be the subject of an agreement between the State Government and the Governing Body of the College. It is well known, however, that the Statutes and Ordnances of a University may be subsequently altered by the Senate on certain conditions; and that any agreement as to property may be repudiated by the Government which is for the moment in power. Such provisions lack the stability they would have, were they embodied in a bill.

It may be asked why the Patna University Bill has not been objected to on the ground that it conflicts with the autonomy granted to Catholic institutions by the Constitution. The answer is that in view of the small number of Catholics attending the Patna Women's College at present, legal opinion is divided as to the effectiveness of any such objection.

TOTALITARIAN TENDENCIES

Under this head may be summed up all instances of vexatious interference with the establishment, growth, and development of Catholic schools. In a well-organised State, every opportunity is given to private enterprise in the field of education because the Government usually

recognises its own inability to provide adequate education for all its subjects; such private enterprises should be accorded a readier welcome in a country like ours where the vast mass of people is yet uneducated and where the resources of Government are pitifully insufficient for the education of the whole population. Yet, strange to say, the Catholic school is often regarded by the Officers of the Educational Departments as a challenge rather than as an instrument of service, and various devices are adopted to hamper the establishment or growth of Catholic institutions. In the State of Mysore a notice was circulated by the University to the effect that the appointment of a College Principal must receive the previous sanction of the University, that any change in staff must be intimated to the University within a week, that the Board of Management must include a representative of the University. Owing to vigorous representations, these regulations have been held in abeyance. The decision to force Government nominees on the School Boards has been evident in several parts of the country; and it is extremely doubtful whether the pressure can long be resisted. In Mysore again, an attempt was made to include Government representatives on Managing Committees of Orphanages, and the attempt was abandoned owing to the remonstrances of the Bishop of Bangalore.

Another favourite device is to prevent the establishment of new schools. Even if the local inspectors are favourable, the Local Boards succeed in stalling their action till opportunities are ripe for the establishment of a Local Board School. Complaints in this sense have come from the dioceses of Vizag and Vijayawada. Or if new schools are founded, no grants are given (Ahmedabad). Or again the recognition of a higher class in the school is refused by the inspector, a purely arbitrary action, as the efficiency of the school cannot be called into question.

From Shillong comes the report of an interesting case. Certain village Catholics were fined because they

did not contribute to the construction and maintenance of a Primary School in the village. The Catholics refused to pay the fine because the School in question was not a State School but a Protestant School, and, besides, they were already sending their children to the local Catholic School and supporting it. They were prosecuted and condemned by the District Magistrate; but on appeal to the High Court of Assam, the decision was reversed and they were acquitted. This of course, to judge from the reports received, is an extreme case; but it shows to what length the powers that be are prepared to go.

Compulsory text-books are another source of grave annoyance. They are not imposed in all States of the country but only in some, e.g., Malabar, the U.P., Ajmere. While in Malabar they may be generally innocuous, in Ajmere they are definitely offensive to Catholic sentiment. This is a condition which will probably be aggravated as time goes on, and a swing-back to belief in the myths of Hinduism comes to be regarded as essential to the acquisition of Indian culture.

Nowadays one hears less of the taunt that the education imparted in "European" schools is "denationalising", whatever is meant by that peculiar epithet. With some nationalist leaders, this used to be a hardy perennial, but it has evidently gone out of fashion. The reason is not far to seek: the proof of the pudding is in the eating. In some States, particularly in North India, the officers of the Educational Department have been forced to confess that these schools are the best in the province; and even Ministers of Education have been led to pay tribute, perhaps unwillingly, to what has compelled their admiration. With the arrival of Independence, it was generally supposed that the days of the "European" school were numbered, whereas actually these schools, even when situated in the hills, have become very popular.

Edvidently, good wine needs no bush—an efficiently run institution will attract a clientele even when the dice are loaded against it.

AID TO CHRISTIAN HARIJANS

In the last report, mention was made of the Scheduled Castes Order of 1950 by which the States were directed to accord special help to all members of the Scheduled Castes, without any reference to their religion; and the hopes were expressed that the discriminatory policy so far followed would be a thing of the past. With few exceptions, it has to be stated that these hopes have not been realised. In the State of Mysore alone have full concessions been given to Catholic Harijans. In parts of Malabar, fee concessions have been made but grants for accessories, awarded to Hindu Harijans, have been omitted. In most States the District Educational Officers maintain that they have received no directions in the matter; apparently directions have been issued by the Centre, but they have not been clearly communicated to the officials of the State Departments. In the Madras State, half-fee concessions are made to Catholic Harijans; for the other half it is argued that help should be sought from the Harijan Fund, the administrators of which usually plead poverty. Or again, the rule of concessions is so interpreted as to apply to such Harijans as have either been themselves converted or are descended from a convert father; hereditary Harijans are debarred from its benefits. Frequently too, even for a half-fee concession, the Harijan is asked to produce a certificate from a senior officer of the Revenue Department, a commodity not easy to obtain. Other devices are also employed to deprive the Catholic Harijan of what he is entitled to. In some districts, the Harijans are included among Backward Classes not among Scheduled Castes —and it is argued that the concessions are only for Scheduled Castes. In the diocese of Cuttack, fee concessions are reserved to Scheduled Tribes, not Scheduled Castes, and despite representations to the

Chief Minister, no redress has been obtained. From Patna comes a significant report: in a certain Government School, 5 Catholic Chamars were awarded scholarships by the Hindu headmaster because of their proficiency in their studies. The Hindu inspector condemned the action of the headmaster, and ordered that the scholarships should be awarded to Hindus only. This is the attitude commonly adopted—to Christian Harijans, concessions are awarded with the greatest difficulty; the moment they recant and revert to Hinduism, full aid flows to them in abundance.

In the greater part of the country, the Scheduled Castes Order of 1950 is honoured more in the breach than in the observance.

PROVINCIAL EDUCATIONAL COUNCILS

More than once has the Standing Committee of the C.B.C.I. pleaded for the establishment of Provincial Educational Councils, so that the Catholic case may be presented on a State-wide basis. These are becoming yet more necessary in view of the rapid and far-reaching changes introduced by various State Governments. Education is a provincial subject; and since in most States the opposition to the party in power is negligible, the State Governments are in a position to fashion new schemes with impunity and to give the wildest interpretations to the old Grant-in-aid Codes. Encroachment on our treasured rights can only be fought on a State-wide basis. The following Associations already exist and have been operating for many years :

TRAVANCORE-COCHIN :	All Catholic Managers' Association.
	Catholic Educational Council.
MADRAS STATE :	Catholic Educational Council of South India
BOMBAY STATE :	Inter-diocesan Board of Education

CATHOLIC CHILDREN IN NON-CATHOLIC SCHOOLS

This question has been examined before by the Standing Committee of the C. B. C. I. and suggestions to deal with it have been advanced; but its very importance renders unnecessary any apology for a return to it. In many, perhaps in most dioceses, it does not present a grave problem; there are so many Catholic schools that our children can easily find room in them. In some dioceses the problem is merely local and temporary; there is a time lapse between the conversion of a village and the establishment of a school. But there are dioceses where the trouble is acute: the children may attend Government schools; or they may attend Protestant schools, or Railway schools where the atmosphere, at least till recently, was decidedly Protestant. In Anglican schools, a good deal of the old prejudice appears to have diminished, and Catholic children may have religious instruction of their own, or may attend Mass on Sundays. A Baptist school in Cuttack refuses to allow Catholic children any opportunity for instruction in their own religion or for Mass on Sundays—but this ought to be regarded as an extreme case. From Vijayapuram comes the complaint that Catholic children are not compelled but persuaded to attend non-Catholic functions.

In general, when Government schools are attended, and this is mostly the case in the South, the danger of perversion is not so considerable; in the North, among Anglo-Indians and Railway Employees, it is much greater. Any little pretext, reduction of fees, free books or clothing, etc. will move parents to send their children to non-Catholic schools; and there is a vague belief, which dies hard, that Protestant and Railway schools are more "chic". Even where danger of positive perversion is absent, "the atmosphere of these schools is anti-Catholic", as His Grace of Calcutta pertinently observes.

In most dioceses, the religious instruction of these children is not neglected. Earnest attempts are made

to gather them on Sundays and to impart to them what they would naturally absorb in a Catholic school; but such attempts are often doomed to failure in the case of parents who favour non-Catholic schools because they are indifferent to religious values.

Several Bishops confess that though they endeavoured to make a survey of children attending non-Catholic schools, the response of the parish priests was not satisfactory. The necessity of the survey need hardly be insisted upon; it is only in the light of an accurate survey that the dimensions of the problem can be truly perceived.

MEETING OF COLLEGE PRINCIPALS AT BANGALORE

This report cannot be concluded without a brief reference to the most important event of the year in the educational field, the meeting of the Principals of Catholic Colleges held at Bangalore in May under the Presidency of Bishop Sevrin. This was the first time in the history of Catholic India that such a meeting was called and the results were commensurate with the expectations held in its regard. A complete report of the meeting together with the Resolutions and Recommendations were circulated to the members of the hierarchy. With the establishment of a strong Secretariat of Catholic Colleges in India, and the resolution to hold a similar meeting every year, there is every hope that our Catholic Colleges will henceforward follow a common policy, and will feel the strength that comes from union and combination. Decisions were arrived at on such important matters as Co-operation with the National Union of Students, the All India Federation of University Catholic Students, Religious Instruction at the University, the Courses of Religion for Catholics and Non-Catholics attending our Colleges, the spread of Catholic influence through the Colleges, questions of administration, etc.

If the Catholic community in India has won the respect of other communities, it has been due in great

part to our University Colleges, which have sent out relays of cultured Catholics, able to hold their own in any walk of life and to fill any position not only adequately but with distinction.

RESOLUTIONS

1. Despite the clarification given by the Central Government in respect of the Scheduled Castes Order of 1950, the Standing Committee regrets to point out that in most States of India, the policy of discrimination is still being followed, and Catholics of Scheduled and Backward Classes and Scheduled Tribes are deprived of the concessions to which they are entitled. The Committee requests the Most Rev. Ordinaries in the various States to take concerted action by sending Memoranda or Deputations to the Chief Minister of the State, urging the rights of Harijan Christians.

2. The Standing Committee recommends the establishment in each State of an inter-diocesan Catholic Board of Education, to defend the rights of Catholic educational institutions, and to watch the trend of educational policies in the State.

SECTION ON CATECHETICAL INSTRUCTION

Report of The Rt. Rev. L. Raymond
Bishop of Allahabad

Few subjects offer such matter for discussion as the vocabulary and phraseology of the small Catechism. To a certain extent this is almost inevitable. To reduce the dogmas and mysteries of our holy religion to plain, simple language, so that they will be understood by a child of avérage intelligence, is an extremely difficult task, which calls for both a sound knowledge of doctrine, and a clear appreciation of the capacity of the child mind. These dogmas and mysteries have been formulated after long periods of what may very well be called "gestation", when acute controversy and prayerful meditation have led, under the guidance of the Holy Spirit, to a progressive understanding and a form of expression which is technical. How can they be reduced to simple terms without doing violence to the truth that is embodied in them? Try as one may, words and expressions which are intended to convey mysteries or ideas far removed from normal life, will inevitably be difficult and unintelligible, perhaps even archaic and obsolete. They are not so to the adult mind able to grasp the force of these expressions: but to the immature mind of the child they are just meaningless. And when they have to be learned by heart and repeated by rote, then you have the "psittacisme" which among recent catechetical writers, has been the object of so much obloquy—apart from the dire consequence that to it may be traced the defection of many Catholics who, considering the influences to which they have been submitted, ought to be worthy members of the Church.

During the past months, a lively discussion has raged in England around the Penny Catechism, despite the place that tradition has won for it in the hearts and minds of English Catholics. "Our English

catechism has a stiff and cumbersome 18th century vocabulary, which moves painfully along the arterial road of the City of God, with the difficulty of a bicentenarian clutching at its crutches of explanations." To the Penny Catechism, its archaisms, its unintelligibility, its unsuitability to modern circumstances, is attributed the considerable leakage which is a matter of grave concern to the Church in England. This is a very serious charge, the truth of which can never be ascertained; yet the fact that it has been made at all points to the gravity of the issue. Inevitably the critics of the Penny Catechism have their own rash of school-boy howlers to prove their contention: "Adam is the orange in the head of mankind (origin and head)" or "Our Lady is a monk swimming (amongst women)", etc.

Now similar charges may be made against the Small Catechism in any language. The difficulties are identical: how to express the technicalities of dogma and mystery in language that is not technical? In India the difficulties are increased because the Indian languages do not offer ready-made equivalents for our needs, and new terms have to be coined, which occasionally may have a non-Christian flavour about them. In some languages the catechism has just been written: sufficient time has not elapsed to give the requisite sanction of usage. There is all the more danger therefore lest our children also slip into the habit of repeating meaningless formulas, an abracadabra which to them is mystical and magical, but has no power to raise their minds to the apprehension of spiritual realities. The answers to the questionnaire show how alive the Most Rev. Ordinaries are to this danger. In Malayalam, several catechisms exist; the text of the smaller Catechism has recently been corrected. Yet the Bishops of Malabar are not completely satisfied and work on the revised text is proceeding. With the new text in Tamil, more general satisfaction is expressed; there is only regret that the revised common

prayers have not been universally adopted in the Tamilnad, so that visitors from one place to another are disconcerted by the differences in their most cherished prayers. The Telugu catechism has been recently revised; but reservations are made in regard to Catechisms in other languages. Kanarese, Mahratti, Gujerati. Hindi offers special difficulties of its own: owing to the political changes in the country, Hindi has become the language of all Northern and Central India, with the result that the Urdu catechisms which had great authority in the past have become obsolete. The Hindi catechisms in existence at the time of partition were few, and rather local in flavour; yet in the absence of anything else, these catechisms had to be put to immediate use, with the inevitable result that they could not give universal satisfaction. In the case of the common prayers, the difficulties are even greater. The older generation says its prayers in Urdu; the younger generation has to be taught to pray in Hindi. The dislocation both at home and in Church has to be accepted for several years. A more satisfactory catechism text will have to await the time when the recently introduced terms have the sanction of usage and have become familiar to the rising generation.

It may be remarked in passing that any catechism text, even the most carefully revised, will offer difficulties, because technical expressions cannot be omitted and the subject cannot be simplified beyond a certain point. Under the circumstances it is impossible to choose words which at first sight will be grasped by the child; time must elapse before the meaning of a word or a phrase becomes clear to the pupil, so that he may be inclined to assimilate the new word or phrase to others already understood. In the meanwhile, howlers are inevitable; the child who writes of the "orange in the head" will also describe a vacuum as "the place where the Pope lives". The Catechism is not a set of mystic formulae, the virtue of which is to be derived by a mere recital, just as the Buddhists

recite the mystic syllable "Om". Nothing in it ought to be learned by heart till the matter is carefully explained by the teacher: with every question must go the explanation, an explanation suited to the age and ability of the pupil. Devices should be used, such as visual aids, stories and illustrations, models for the children to handle, mimes and acting, every method by which the lesson may be driven home. It is because teachers fail egregiously in this, because they just work mechanically from the first question to the last, demanding a word for word recitation of what is in the book, that we have the howlers mentioned above and the frequent lack of interest in religious instruction. The memorising should be the last step in the process of learning—whereas often it is made to be the first. Besides, as one Rev. Ordinary pertinently points out, the home atmosphere has a considerable effect on the understanding of the catechism; if the home is permeated with true religious principles, the child will see the visible reproduction of what he learns in the school, and then he will assimilate the lessons unconsciously. Whatever the drawback of the Catechism text, therefore, (and there will always be drawbacks and defects) the children's knowledge of their religion will depend on the skill and patience of the teacher and the atmosphere of the home. Given these two factors, there is abundant hope that the children will be well grounded in their faith; without them, even the best text, drawn up with scientific exactitude and psychological insight, will not produce the desired effect.

THE SUNDAY MASS

"Christifideles omnes advertant summo sibi officio esse summaeque dignitati Eucharisticum participare Sacrifiicum . . . . . neque obliviscatur semetipsos suasque solicitudines, dolores, angustias, miserias necessitatesque una simul cum divino Capite Cruci suffixo offere." If these directions of the Encyclical "Mediator Dei" are to be observed, it is necessary that our

children be taught what the Holy Sacrifice is, how it contains within itself the highest form of worship that man can offer, why it is the summary of the whole Christian life, and the channel of all the graces necessary to attain the Christian ideal. All this cannot be adequately borne home in the usual catechism class; it can be accomplished at a special Mass for children, where they are not distracted by the movement and noise of a Sunday crowd, where the unfolding of the great drama can be explained to them step by step, where they can feel their own intimate share in the Sacrifice. Unless special efforts are made in this direction, our children will never learn that the Mass is the central act of worship, will never acquire that love for the Mass which makes the Sunday obligation not an incubus but an inspiration, will never sense the beauty of corporate worship or realise the dignity that membership of the Church implies. At the common Sunday Mass the child feels lost. He is disturbed and distracted by the crowd; often he cannot see the altar and what is accomplished there is left to his imagination; the sermon is not intended for him and is far above him; and even if he is accompanied by his parents, he acquires the impression that the mysterious rite must have some message for them, but that to him it does not speak and that his presence is superfluous.

Now in our country there are serious difficulties in the way of a special Mass for children on Sundays. In cities, with the scarcity of priests and the heavy Sunday programme, to maintain the schedule of fixed Masses is already a heavy burden; saying two or three Masses, hearing innumerable confessions, preaching several times, what energy has the priest left for a special children's Mass? Our city churches are often so small that a multiplicity of Masses has become necessary; and owing to the dangers of the traffic, parents cannot allow their children to go to church unaccompanied. In the countryside, the difficulties are no less. How much can one priest alone in his

station accomplish ? When great distances have to be covered to get to church, how can arrangements be made for a special Mass for the children ? And yet in some dioceses of India, the Sunday Mass for children has become a regular practice. In Malabar most of the important parishes have a special Mass for children on Sundays; prayers appropriate to the occasion are recited; and after the Mass there is the Sunday Catechism class, so that the children who do not attend Catholic schools are also served. In the cities of Bombay, Madras, Patna, Mysore, Jhansi, the children's Mass is a regular feature. In Madura diocese there is no separate Mass for the children ; but they lead the special prayers and hymns, so that the desired object is equally attained. All over the country boarding schools have their own Sunday Masses, to which day scholars are admitted; but in most dioceses a week day is chosen for the Children's Mass, when children are given the special aids necessary to foster piety and devotion. The dialogue Mass has become surprisingly popular, and one is often agreeably surprised at being answered by a whole group of children when the Introibo is said.

RELIGIOUS INSTRUCTION IN HIGH SCHOOLS

That religious instruction may, unwittingly perhaps, receive less attention than it deserves in a high school, is obvious. The curriculum is inordinately heavy ; due to the rules of the Grant-in-Aid Code, it is often kept for the last hour of the day; the children are aware that it is not needed for the University or the School-leaving Exams they are facing; and the subject may be entrusted to a teacher who does nothing else in the school, so that the pupils come to regard him as one incapable of handling any other subject. The combined effect of all these circumstances may be a soft-pedalling of religious instruction; it is part of the work of a Catholic school but when pressing needs are to the fore, it is quietly relegated to a back seat. The concentric method of instruction which is in use in most of our schools in the teaching of Religion lends

strength to the impression among older pupils that enough has been done in the lower classes, and that now their attention has to be devoted to subjects of greater moment. Anyone who has dealt with the higher classes of our schools, and chiefly with the Senior Cambridge or the Matric class, will realise the truth of this observation.

That several of the Rev. Ordinaries, particularly those in whose dioceses there are a good number of high schools, are very alive to this danger, is evident from the reports received. Some confess that in their contacts with the heads of schools, they are frequently alluding to this danger. Others confess themselves dissatisfied but with the paucity of priests at hand, they do not know how to cope with the need. In Malabar, much blame is attached to the hours at which religious instruction is permitted : if the hour is inconvenient, it is asked, how can interest in the subject be aroused ? It is argued that if interest has to be artificially created, the best results are not forthcoming—a very true statement ; and interest very often has to be artificially created, not merely because of the odd hours but for other adverse circumstances as well. A few Ordinaries agree that teachers lack training, and that Catechism lessons are not prepared because they are considered unimportant.

What about the higher classes of Convent Schools ? May the teaching be safely left to the nuns or is the intervention of priests desirable and necessary ? In the reports, various opinions are advanced. According to some, the nuns may be left to themselves ; they are well acquainted with the subject and they do the work with satisfaction and efficiency. Others frankly say that the priests have not the time to supervise the work of the nuns or to take the higher classes themselves ; so, out of necessity, the nuns have to be left to their own devices. It is asserted that there are nuns who resent the interference of priests, as casting a slur on their capacity to deal with the subject of Religion ; in other subjects their

proficiency is not called into question, and is Religion to be the exception? This is what one Ordinary writes: "Nuns who have to do a good deal of the rough and routine work are not themselves persuaded of the difficulty and importance of their task. They excel in the multiplicity of modern appliances and modern methods of teaching, have important collections of the best catechisms of all countries, of pictures and other gadgets. They are too inclined to regard themselves as passed masters in the art of teaching, and as having nothing to learn from bishops and priests. Too much importance is attached to memorising texts, to passing with honours in tests, to regimented attendance at Mass, going to confession at fixed days and hours. Once out of school these hated things are promptly discarded. . . . . Not long ago, the Superior of a teaching congregation complained of the "interference" of a certain Bishop with their teaching of catechism. She was looking for an English edition of the Canon Law with a view to proving that the Bishop was acting *ultra vires*."

The truth is that there are some congregations of nuns in India who have included the teaching of Catechism in their training; they have instituted definite methods and have established traditions so that already in the noviciate their subjects are thoroughly familiar with their system, for they recognise the teaching of Religion as part of their life's work. In such cases, interference might be detrimental, just because the priest is not acquainted with the method used, and may unwittingly cause confusion in the minds of the children. Unfortunately, not all nuns are submitted to this systematic training, and then the interference of the priest becomes necessary, if the children are to emerge from school thoroughly grounded in their faith.

In the teaching of Religion the rights of the Ordinary are safeguarded by Canons 1831 and 1332; and further explained in Sec. 204 of the Acts of the Plenary Council.

VIGILANCE SECTION

In the absence of His Grace the Archbishop of Bombay, the Rt. Rev. Dr. Andrew D'Souza, Bishop of Poona, presented the report prepared on the Vigilance Section.

His Grace Archbishop Gracias gave a lengthy study of the Bombay Trust Act, the provisions of which are applicable to all religious denominations in respect of Trust property. Other reports on current questions were also presented. They were not intended for publication. With regard to the Rotary Club, the explanation of the decree of the Holy Office as given in the "Osservatore Romano" is published at the end of the report.

RESOLUTIONS

The following resolutions were adopted:

1) The Standing Committee is of opinion that the time is not opportune for the appointment of a special Procurator in Rome for all the dioceses of India. It recommends to those interested that the services of one of the priests, actually resident in Rome, be made use of.

2) Consideration of the scheme for the amalgamation of the English weeklies in India is deferred till the next meeting.

3) That the Secretary address the Director of the Vigilance Section and ask him to inform the Hierarchy of the provisions of the Bombay Trust Act and of the danger arising from the application of the Act to our freedom in the administration of ecclesiastical property, and that His Grace be also requested to send to the Hierarchy copies of, or at least references to, documents, where Canon Law was upheld by Courts, chiefly High Courts, in cases concerning ecclesiastical property and marriages.

Meeting of the Standing Committee

OCTOBER 21 to 23, 1951

The meetings of the Standing Committee were held at Bangalore from October 21 to 23, 1951.

The members present were :

Their Graces

1. The Most Rev. Ferdinand Perier, S.J.
   Archbishop of Calcutta
   Chairman
2. The Most Rev. Joseph Attipetty
   Archbishop of Verapoly
   Director of Section on Catholic Social Action
3. The Most Rev. Louis Mathias, S.D.B.
   Archbishop of Madras
   Director of Section on Catholic Action

Their Lordships

4. The Right Rev. William Bouter
   Bishop of Nellore
   Director of Section on Church Extension
5. The Right Rev. John Peter Leonard, S.J.
   Bishop of Madurai
   Director of Section on Seminaries
6. The Right Rev. Leonard Raymond
   Bishop of Allahabad
   Director of Section on Catechetics
7. The Right Rev. Andrew D'Souza
   Bishop of Poona
   Representing the Archbishop of Bombay, Director of the Vigilance Section
8. The Right Rev. George Alapatt
   Bishop of Trichur
9. The Right Rev. Thomas Pothacamury
   Bishop of Bangalore
   General Secretary

Chairman's Speech

Since we met in the beginning of this year, I may point out a noticeable improvement in the collaboration of the Hierarchy, the Clergy and of the Laity in our work which is far from being always light and easy.

This appreciation must encourage us to continue working for the welfare of the Church in the country and for the prosecution of a common policy by the Hierarchy in India.

His Grace the Archbishop of Anasarta, His Grace the Archbishop of Bombay and His Excellency the Bishop of Ranchi are abroad and asked to be excused. His Excellency the Bishop of Poona is representing the Archbishop of Bombay. We are glad to see in our midst His Excellency the Bishop of Allahabad, whose severe illness caused grave anxieties for several days. We pray and hope that he will soon completely recover from the effects of his illness.

When convening this meeting, your Chairman mentioned several important items which have now been studied by the Working Committee. Resolutions have been framed which await your sanction. There are also other points which the Standing Committee has to decide, information on which it is my duty to communicate.

You are aware that His Grace Dr. Gracias has been invited by the Committee to participate in the deliberations of the World Congress of the Lay Apostolate and to deliver a lecture. I asked him to kindly convey to this important assembly the greetings of India's Hierarchy, our message of every good wish and the assurance of fervent prayers that the Congress by its labours may reap abundant practical fruit. His Grace has kindly consented to do so and we may be certain that he has done it in the most felicitous terms.

1. At our Meeting last January, the Standing Committee postponed the election of a successor to the late Dr. Mulligan as a Member of this Committee.

2. "A Plea and a Plan" for starting the Catholic Medical College as soon as possible, has been sent for your consideration.

3. A scheme for a Christian Legal Aid Society or Bureau.

4. A Catholic Institute of Higher Learning.

5. A request of Rev. Fr. Edward Garesche, S.J., in regard to the C. B. C. I. undertaking the collection of imported medicine chests and obtaining exemption from payment of Customs Duty.

6. A double demand:

a) to reduce the annual contribution of poorer dioceses to the C. B. C. I.,

b) to publish the reports of each Section of the C. B. C. I. separately.

7. A definite programme for the Centenary Celebrations in honour of St. Thomas and of St. Francis Xavier.

8. A date to be fixed for the Holy Childhood Day.

9. A request of several Ordinaries to the Standing Committee to issue on behalf of the Hierarchy guiding principles to Catholic voters at the forthcoming Elections.

10. The allowances of Catholic military Chaplains and the absence of provision of Catholic military Chaplains in War time.

The above items were discussed and resolutions adopted or suggestions and recommendations made:

1) VACANCY IN THE STANDING COMMITTEE

The Most Rev. Joseph Fernandes, Archbishop of Delhi-Simla, was unanimously elected as a member of the Standing Committee in succession to the late Most Rev. Sylvester P. Mulligan.

2) CATHOLIC MEDICAL COLLEGE

The scheme for the establishment of a Catholic medical college was submitted to His Grace the Archbishop of Madras by a few persons engaged in medical work. His Grace placed it before the Standing Committee.

While six years ago there were 130 boys and girls in the two medical colleges in Madras, the number now stood only at between 60 and 70. This was due to the application of the rule limiting admission to medical institutions on the basis of the numerical strength of each community in the State. The number of fresh admissions of Catholics last year was between 6 or 7 only, and about the same this year.

Similar difficulties have arisen in other parts of India. The need for a Catholic medical college is most urgent. More Catholic doctors and nurses were required in order to staff our own hospitals and dispensaries. Government colleges do not furnish a spiritual background. There is a real conflict between Christian principles and the generally accepted medical practices based on a materialistic conception of life. A Catholic medical college will enable us to train a larger number of young Catholic persons as doctors and nurses.

The scheme was discussed in detail and the various proposals considered. The Standing Committee unanimously expressed the opinion that, (1) the medical college should be located in South India, where the Catholic population is over three millions; (2) that Bangalore would be the most suitable place for this purpose owing to its central position, climatic conditions, the existence of three Catholic hospitals, and the comparatively moderate cost of the grounds required.

The Ordinary of the Diocese was asked to take up the project with the assistance of a Committee to devise ways and means for its realisation.

3) LEGAL AID SOCIETY

The suggestion made by a Catholic Advocate for the establishment of a Legal Aid Society to take up cases for the defence of the Church and the Catholic community when difficulties arose, was considered. It was decided that the subject be referred to the Director of the Vigilance Section for study and report.

4) CATHOLIC INSTITUTE OF HIGHER LEARNING

The question of the Catholic Institute of Higher Learning was referred to a Committee at a meeting of the Principals of Catholic colleges held in Bangalore in May 1951.

5) IMPORT OF MEDICINE

It was considered impracticable for the C.B.C.I. to take up the responsibility for the clearance of medicines sent from America and the distribution of the gifts to the missionaries to whom they are addressed.

The Standing Committee expressed the opinion that the Ordinaries of the main ports in India, to which medicine chests would be consigned, should be asked to undertake this service.

6) CONTRIBUTIONS TO THE C.B.C.I. AND REPORTS

An Ordinary proposed that the annual contribution of smaller and poorer dioceses should be reduced. Another Ordinary suggested that the reports of each Section be published separately so that those interested may purchase only reports which they consider most useful to them.

Both the proposals were found unacceptable to the Standing Committee.

7) CENTENARY CELEBRATIONS IN HONOUR OF ST. THOMAS AND ST. FRANCIS XAVIER

The Chairman was requested to circularise the Hierarchy on this subject and approach the Metropolitans with a view to the formation of a Committee

for preparing material for " A History of the Church in India " on this memorable occasion.

8) FORTHCOMING GENERAL ELECTIONS

Directions to be given to Catholics in regard to election of candidates to Parliament and State Legislatures, were discussed. A statement was proposed and approved. It was to be released to the Press and communicated to the Hierarchy to be translated into the vernaculars and to be read in all churches and chapels of the country.

9) HOLY CHILDHOOD

Pending the final decision of the Holy See, the Holy Childhood Day is to be observed in India on the last Sunday of January 1952, as decided at the last meeting of the Standing Committee.

10) MILITARY CHAPLAINS

Difficulties in regard to allowances to military chaplains were brought to the attention of the Chairman. His Grace said that, if necessary, inquiries would be made and Army Headquarters contacted through His Grace the Archbishop of Delhi-Simla, to whom the Memorandum submitted to the C.B.C.I. would be forwarded.

Report of the Secretary

(January 1951 to October 1951)

The annual meeting of the Working Committee of the Catholic Bishops' Conference of India was held in Bangalore from the 9th to 17th January 1951, His Grace the Most Rev. Ferdinand Perier, S.J., Archbishop of Calcutta, and Chairman of the Standing Committee, presiding. The members present were :

1. The Most Rev. Joseph Attipetty
   Archbishop of Verapoly
   Director of Catholic Social Action
2. The Most Rev. Valerian Gracias
   Archbishop of Bombay
   Director of the Vigilance Section
3. The Right Rev. William Bouter
   Bishop of Nellore
   Director of the Section on Church Extension
4. The Right Rev. Oscar Sevrin, S.J.
   Bishop of Ranchi
   Director of Section on Education
5. The Right Rev. John Peter Leonard, S.J.
   Bishop of Madurai
   Director of Section on Seminaries
6. The Right Rev. Leonard Raymond
   Bishop of Allahabad
   Director of Section on Catechetics
7. The Most Rev. Jose Viera Alvernaz
   Archbishop of Anasarta and Coadjutor to the Archbishop of Goa and Patriarch of the East Indies
8. The Right Rev. George Alapatt,
   Bishop of Trichur

The Most Rev. Louis Mathias, S. D. B., Archbishop of Madras, (Director of the Section on Catholic

Action), was absent in Europe at the time of the meeting.

His Lordship the Bishop of Nellore kindly acted as General Secretary in the absence of the Bishop of Bangalore.

On January 11, 1951, His Excellency the Most Rev. Leo P. Kierkels, C. P., Apostolic Internuncio, who happened to pass through Bangalore, attended the morning session of the Working Committee.

The reports submitted by the Directors of various Sections were discussed and recommendations and suggestions made or resolutions adopted.

The Standing Committee meetings were held from the 15th to 17th January 1951, with His Grace the Most Rev. Ferdinand Perier, S J. in the chair.

At the conclusion of the Conference on 17th January, the Standing Committee issued a statement. It expressed gratitude at the assurance of the President of the Republic and the Prime Minister that the "Constitution (Scheduled Castes) Order 1950" was not intended to make any differentiation between Hindus and Christians of the same social status on grounds of religion or caste in the matter of educational and economic privileges to the scheduled castes. The Committee viewed with grave concern the growing interference of State Governments with the autonomy and freedom of denominational schools.

MEMORANDUM TO THE EDUCATION MINISTER, GOVERNMENT OF INDIA

The Chairman and the General Secretary addressed a memorandum on January 17 to the Honorable Maulana Abul Kalam Azad, Minister for Education, New Delhi, on the new educational scheme of the Government of Travancore-Cochin. They objected to the provision requiring 80% of the fee collections to be remitted into the Government Treasury to the credit of the Education Department, and to the interference with

the freedom of managements in the appointment of teachers. These new regulations infringed the fundamental rights guaranteed by the Constitution.

In reply to the memorandum, a formal printed acknowledgment dated January 29, 1951 was received from one of the Assistant Secretaries of the Education Ministry. A reminder was sent on April 6, 1951, to which the Secretary to the Government of India, Ministry of Education, replied on April 23, 1951, stating that "the matter is still under consideration". No further communication was received from the Education Minister.

Unofficial reports received by the Secretariat indicate that many representations had been made to the Government of India from organised bodies and managements of private institutions against the new education scheme. The Government of India called the attention of the State Government to certain legal flaws in the scheme, and asked them to evolve a new scheme which would conform to the provisions of the Constitution and which would not injure the rights of Managers of aided educational institutions. The Catholic Bishops' Conference of Malabar also took active measures to safeguard the rights of Catholic schools. Our right to manage and administer our schools in accordance with the guarantees given in the Constitution has thus been upheld. The Constitution does not allow the State to interfere with the selection of staff in aided schools nor, does it deprive us of the right to control the finances of our institutions.

ENDOWMENTS FOR SECONDARY SCHOOLS

At the request of the managements of some secondary schools, the Secretary addressed the Education Minister, Madras, on June 11, 1951, requesting exemption from payment of endowments for schools conducted by recognised and corporate bodies with sound educational record and financial backing, or at least a reduction of the amount to the lowest possible minimum.

The reply dated July 13, 1951, from the Education Department, Madras, was that the Government "cannot comply with the request in your letter for the general exemption of the Catholic schools from the orders of the Government relating to the creation of endowments for aided secondary schools".

A representation was made on August 7, 1951 to the Education Minister, Government of India, on this subject, and copies of correspondence exchanged between the Education Department, Madras and the General Secretary of the C. B. C. I. were also forwarded. It was pointed out that, though Government regulations were not discriminatory, they affected adversely religious minorities, such as, Christians, Muslims and minor Hindu sects. As a minority, we had to safeguard our cultural rights, guaranteed to us by Article 30 (1) of the Constitution. The Minister for Education was requested to see that the burden of endowments is either wholly eliminated or reduced to the lowest possible amount.

MEETINGS OF PRINCIPALS OF COLLEGES

A meeting of the Principals of Catholic Colleges was convened by His Lordship the Bishop of Ranchi, Director of the Section on Education, under the auspices of the C. B. C. I. The meetings were held at Bangalore from 1st to 5th May 1951. His Lordship the Bishop of Allahabad, Director of the Section on Catechetics, and the General Secretary of the C.B.C.I. also attended the meetings. Forty-one members representing 30 colleges of men and women took part in the meetings. The conference discussed current problems relating to Catholic university education in India, such as, (1) organisation of Catholic colleges; (2) National Union of Students; (3) Catholic colleges in a teaching Residential University; (4) Chapter VIII of the University Commission Report on Religious Education; (5) Federation of Catholic Students of Indian Universities; (6) Spiritual care of Catholic students; (7) Non-Catholic students; (8) Colleges as centres of Catholic thought

and learning; (9) conditions of service of lay staff and administration, and (10) a Catholic Institute of Higher Learning.

CATHOLIC INSTITUTE OF HIGHER LEARNING

The General Secretary of the C.B.C.I., as Chairman and Convener of the Committee of Catholic Institute of Higher Learning, addressed a communication on August 20, 1951 to the six members of the Committee, asking for their views on the following points: (1) Remarks on the scheme as a whole; (2) Duration of the course and the subjects to be taught; (3) The selection of a suitable locality for the Institute; (4) Ways and means of raising funds for the establishment and maintenance of the institute; (5) Staff and their salaries; and (6) Recruitment of students, fees to be levied, etc.

The members of the Committee, in their replies, favour the establishment of a Catholic Institute of Higher Learning. Admission should be limited, if possible, to post-graduate students and courses of studies be of one or two years duration, comprising World History and Church History, Sociology and Theology. In regard to funds, they suggest the Hierarchy and Catholic institutions be asked to make annual contributions.

MISSIONARY SOCIETIES

In a communication No. 10/32/47-F.I. dated July 5, 1951, the Deputy Secretary to the Government of India, Ministry of Home Affairs, New Delhi, enclosed a revised note on the procedure for recognition of Missionary Societies and a list of the recognised Societies, copies of which, it was mentioned, were to be supplied to all State Governments. The list was the same as that submitted by the General Secretary when he interviewed the Deputy Secretary to the Ministry of Home Affairs, Government of India, on November 4, 1949, and in his letters of April 25, 1950 and May 19, 1950. A total of 65 Catholic Missionary Societies have been listed in the Government of India communication as " recognised Societies ".

VISAS FOR MISSIONARIES

From January, 1951, up to October 20, 1951, 97 visa applications were forwarded to the Government of India, of which two were withdrawn at the request of the applicants. Till October 20, 47 visas were authorised. Visas were also granted to a few lay persons who are to work in Catholic institutions.

FINANCIAL GUARANTEES

On a representation made by the Superior Regular of the Jesuit Mission, Ahmedabad, that financial and property guarantees were demanded on stamped paper by the local Police authorities, the General Secretary wrote to the Ministry of Home Affairs, Government of India, requesting that Superiors and Societies be not required to furnish financial guarantees. In their reply, the Government of India stated that " in the case of a missionary belonging to a recognised society coming to India, all that is necessary is that a certificate to the effect that the person concerned is an authorised member of the Society and that the Society undertakes responsibility for his/her maintenance in, and repatriation from India, should be furnished by the Heads of the Society, and that the execution of financial guarantees, in such cases, is not necessary."

RESETTLEMENT PERMITS FOR TRAVANCORIANS

The intervention of the Secretariat was sought by two religious Sisters and three lay nurses stranded at Rawalpindi, and later at Lahore. They belonged to Travancore State and had gone to Rawalpindi (Pakistan) in 1944 for a course of training in nursing. Repeated efforts on their part to obtain permission to return to India proved ineffective. The Secretary addressed the Ministry of Home Affairs and the Ministry of Rehabilitation, Government of India, and the Government of Travancore-Cochin. After much correspondence lasting from February to August 1951, permanent resettlement permits were received, and the applicants were able to return to Travancore.

CORRESPONDENCE ON VISAS

From January to October 15th 1951, 226 letters were addressed by the Secretary on the subject of visas. The experience of the last two years shows that in submitting applications for visas, there has been much delay and unnecessary correspondence because the regulations are either not known or not observed. Some make use of forms which are out of date and hence no longer valid, in some instances, Superiors of religious societies sign for the applicant, some do not give the number and date of the passport, while in others, difficulties have arisen owing to the misinterpretation of Government regulations by State authorities. If the regulations regarding the submission of visa applications already published in the Catholic weekly papers and circulated among the Hierarchy from time to time are adhered to, much unnecessary correspondence will be avoided.

GRATITUDE TO PADROADO

His Grace the Chairman of the Standing Committee communicated to His Excellency the Archbishop of Goa and Patriarch of the East Indies, the resolution of the Standing Committee expressing the profound gratitude of the Indian Hierarchy and the Indian Catholics to the Portuguese nation for its splendid efforts to spread the message of the Gospel, to train an indigenous clergy and thus help the Church in India. In acknowledging the letter of His Grace the Chairman, His Excellency the Patriarch expressed his grateful thanks for the resolution and promised to bring it to the notice of the Portuguese Government.

C.B.C.I. REPORT

As usual 1,000 copies of the Report were printed. Of these, 544 were sold—499 to Ordinaries of 24 dioceses and 95 copies to seminaries, college libraries and priests and laymen. Sales have been unsatisfactory. We have incurred a loss of Rs. 396-13-0 on this account. It may be advisable to reduce the number of copies to be printed.

STATEMENT OF ACCOUNTS

From January 1, 1951 to October 15, 1951

	Rs.	A.	P.	Rs.	A.	P.
CREDIT BALANCE ON DEC 31, 1950 ...				36,639	2	0
Receipts						
Contributions from Ordinaries ...	5,600	8	0			
Amount received from Visa Applications ...	396	10	0			
Interest on Savings Bank A/c till June 30, 1951	131	1	0			
By Sale of Reports of the C. B. C. I. ...	864	13	6			
TOTAL RECEIPTS ...				6,993	0	6
TOTAL ...				43,632	2	6
Expenditure						
Working and Standing Committee Meetings bills from January 9 to 17, 1951 ...	706	8	0			
Paid to Director, Education Section ...	142	8	0			
Paid to Director, Church Extension ...	96	0	0			
Printing and postage, and payment to Stenographer for Conference of Principals of Colleges	418	8	0			
Visa applications - Printing, postage and typing charges	232	8	0			
Printing, stationery, postage payment to typist and commission on cheques ...	336	13	0			
Bills for printing and forwarding of C. B. C. I. Report, January 1951 ...	1,261	10	9			
TOTAL EXPENDITURE ...				3,194	7	9
CREDIT BALANCE ON OCTOBER 15, 1951 ...				40,437	10	9

Fixed Deposit	...Rs.	25,937	8 0
Savings Bank A/c	...	14,457	10 0
Cash on hand	...	42	8 9
TOTAL	...	40,437	10 9

CHAIRMAN'S CONCLUDING SPEECH

At the end of these days of arduous labours, I wish to thank each and every one of you for the active part you have taken in these deliberations and the resolutions we have adopted. We are extremely grateful to our devoted and hardworking Secretary and the Sisters of St. Martha's for their generous hospitality, their attentive care and ever delicate kindness.

Mindful of the feast we celebrate tomorrow, let me borrow from the Liturgy, these parting good wishes: "Archangelus Raphael comitetur nobiscum in via, ut cum pace, salute et gaudio revertamur ad propria!"

CATHOLICS AND THE COMING ELECTIONS

Statement of the Standing Committee of the Catholic Bishops' Conference of India.

Within a few weeks the people of India will be called upon to elect their representatives for Parliament and for the State Legislatures. This is an event of momentous importance to the country as a whole and to religious minorities like Catholics. The well-being of the people, their prosperity and progress and social order will depend mainly on the type of legislators returned at the forthcoming elections.

We have not the slightest desire to enter into the field of controversial politics or party strife nor are we concerned directly with political issues as such. But the continued safeguard of our religious and educational rights and liberties, so emphatically guaranteed by the Constitution, is a matter of supreme importance to us. Our flock is anxious to know the principles that should guide them in the choice of the future representatives of the country. As pastors of the souls committed to our care and in accordance with the wishes of Catholic voters for guidance, we feel it necessary to recall to Catholics their duties as citizens.

Though the purposes and aims of the Church are to minister to spiritual and eternal interests, she is not and cannot be unmindful of things temporal, for the world in which we live is the road we have to tread for the attainment of eternal bliss. We, therefore, call the attention of our people to certain fundamental principles which should direct them in exercising the power of the vote; the question whom to vote for is an important one.

1) Every Catholic who is entitled to exercise the franchise, is morally bound to take part in the elections.

2) He must vote for candidates who will uphold the dignity and liberty of human personality, safeguard the integrity of the family and of society and defend the freedom of religion and education, and thus effectively check totalitarian materialism.

3) He may not vote for candidates who deny the existence of God, the human soul and a future life, or for such as maintain the principles of atheistic Communism. Without belief in God, the foundation of democracy, of family life and society would be undermined. Those who are blind to the spiritual realities of life cannot safely guide and shape the destinies of our land and people.

4) Candidates chosen should be men of character, integrity and ability, men who will promote social justice by securing for the working classes a just living wage and a fair place in industry, agriculture and the professions.

5) The voter must also endeavour to obtain assurance from candidates that they will uphold liberty of conscience, freedom of religion and of education, equal treatment of scheduled castes and backward classes, irrespective of religion, and will promote the welfare of the country.

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6) Citizens should also bear in mind the supreme importance of national unity, civic peace and harmony, personal freedom and respect for legitimate authority. They should oppose any candidate or party that endangers these foundations of civil society.

7) They should also be on their guard against any party or candidate that presents policies or programmes apparently unobjectionable, but who seeks an alliance with others whose political ideologies are a menace to the religious, moral and temporal welfare of the country.

As the future of the country depends on the result at the ballot boxes, we repeat once again that Catholics should consider the exercise of the vote a moral duty. It would indeed be a neglect of responsibility to adopt an attitude of indifference in a matter involving such serious issues.

We exhort all Catholics to take a keen interest in public affairs and exert themselves to the utmost to render any service they can to the country and the people. Catholics must take an active part in public life, come into closer contact with administrators and make use of every opportunity to remove suspicions or prejudices which may be lurking in the minds of non-Catholics.

Finally, we direct that special prayers be offered in all the churches before and during the elections to secure the blessing of Almighty God for our country and people, light and guidance for the voters, and the return of worthy representatives for Parliament and State Legislatures.

May all our Catholics vote and vote well!

N.B.—*The Most Rev. Ordinaries are requested to have the above statement translated into the vernaculars published in the churches and chapels of their respective Dioceses as early as possible.*

FAMILY PLANNING

The Standing Committee of the C. B. C. I. views with much concern the propaganda that is being carried on in favour of family planning. We feel it our duty to warn our flock that artificial limitation of offspring is an offence against the laws of nature and of God.

The primary object of marriage is the propagation of the human race. Deliberate birth prevention or the destruction of potential life is a crime next only to murder. The use of contraceptives poisons the springs of family life, leads to the growth of a spirit of selfishness, a materialistic conception of life and to social and economic disorders. In the interests of social life and moral discipline, apart from religious considerations, the observance of the natural law is a matter of supreme importance. Not only the Catholic Church but the traditions of India have always upheld the sacredness of family life. That precious heritage should be safeguarded.

Mahatma Gandhi, in an article in the "Harijan" of March 28, 1936, said: "The greatest harm, however, done by the propaganda, lies in its rejection of the old ideal and substitution in its place of one which, if carried out, must spell the moral and physical extinction of the race . . . . Contraceptives of a kind there were before and there will be hereafter, but the use of them was formerly regarded as sinful. It was reserved for our generation to glorify vice by calling it virtue. The greatest disservice protagonists of contraceptives are rendering to the youth of India is to fill their minds with what appears to me to be wrong ideology. Let the young men and women of India who hold her destiny in their hands beware of this false god and guard the treasure with which God has blessed them and use it, if they wish, for the only purpose for which it is intended."

Catholics should bear in mind that they cannot make use of any methods which frustrate the primary ends of marriage.

Whereas family planning for the purpose of limitation of families is now being advocated in this country for the purpose of checking the growth of population;

Whereas the use of artificial methods of birth control, like the use of contraceptives, sterilization, abortion, etc., are being suggested for this purpose;

Whereas the introduction or practice of such methods are intrinsically evil both from the point of view of Natural Moral Law and Divine Law; and

Whereas such practices, if encouraged, will bring the nation calamitous consequences, moral, economic, political and social,

It is resolved that the Clergy be exhorted to keep a vigilant watch against any sort of propaganda in this matter and to warn the faithful wherever necessary of the evils arising from such pernicious practices.

ROTARY CLUBS MEMBERSHIP OF CATHOLICS

Vatican Paper Explains Holy Office Decree

Doubts about the meaning and application of the decree of the Holy Office concerning Catholic membership of Rotary Clubs are cleared up in a special article in the Vatican newspaper " Osservatore Romano ".

Four points made made clear in this article are:

1. It is unlawful for a priest to be a member of a Rotary Club or to take part in meetings dealing with its economic and professional affairs.

2. The prohibition, however, does not apply to meetings called by Rotary Clubs which are open to non-members for aims in keeping with priestly activities such as helping in welfare and charitable works.

3. With regard to the laity the decree does not contain a prohibition as it does for the clergy. It is limited to the " exhortation " to Catholics to be guided by Canon Law.

4. *It is for the Bishops, each in his own diocese, to decide whether or not Rotary is to be considered as a "suspect" association.*

With regard to the laity, the *Osservatore* calls attention to Canon 634 of Canon Law.

This praises Catholic laity who lend their names to and support associations established in or recommended by the Church. It also warns against those associations to which can be applied one of the qualifications listed in the same Canon.

INDIFFERENCE

It is an error, says the *Osservatore*, to attribute to Rotary each and all the qualifications listed, as some newspapers have done.

It is sufficient that one of the qualifications is applicable, and especially if such an association from the Catholic point of view should be considered " suspect ".

In the present case, the Vatican newspaper remarks, the Holy Office directive would appear to be justified by the lay and non-religious spirit which is characteristic of Rotary, even with regard to problems in which a Catholic cannot prescind from the Church's teaching, as, for example, in the moral sphere or on the subject of social justice.

This characteristic, it says, appears evident from Article 3 of the Statute and also from the general tone of the 11 articles of the so-called Code of Ethics of Rotary, as well as certain statements made in the past by responsible directors.

" Such a lay spirit and the religious indifference which easily results facilitates the infiltration into the Rotary Club of Masonic and anti-clerical elements, as

in fact has been the case in several countries where, through a dominating Masonic influence, the activity of the clubs has been in contrast with the activity and aim of the Church.

BISHOPS' DECISION

" It must be added, however, that such conditions have not arisen in other countries where, through the influence of leaders or members well disposed to the Church, the attitude of the Rotary Club has in practice been shown to be tolerant and favourable with regard o religious interests.

" This explains why the Bishops in Spain, Holland and several countries of Latin America issued strong directives with regard to Rotary Clubs, while in other countries the Bishops tolerate membership of the faithful of the same association.

" It is therefore for the clearsightedness of those who have the duty of the spiritual direction of the faithful—that is to say, the Bishops—to decide if in the concrete circumstances in their own dioceses the Rotary Club is to be considered as a " suspect " association.

" Thus it is clear that where the suspicion exists, the Bishops must exhort Catholics not to be members of the Rotary Club.

" Where, however, such suspicion does not exist, either because of proof given in the past or because of serious guarantees that the directors intend to give, the Bishops can refrain from such an exhortation, since the required motive is lacking.

" In making their decisions the Bishops will certainly proceed not regarding only their own particular dioceses but also considering the Rotary in the light of the religious interests of the whole country."

The "Herald", Calcutta, February 18, 1951

CATHOLIC MEDICAL COLLEGE

A PLEA AND A PLAN

SUBMITTED TO HIS GRACE THE MOST REV. LOUIS MATHIAS, ARCHBISHOP OF MADRAS, BY SOME MADRAS CATHOLICS.

THE LEAD GIVEN BY THE HIERARCHY

The Catholic Bishops' Conference had, several years ago, fully recognised and appreciated the need for a Catholic Medical College in India, and accordingly created a fund to which Catholics have been exhorted to contribute generously. The contributions to the fund are regularly published in the Monthly Bulletin of the Catholic Hospitals' Association. This Association, under the inspiring Presidentship of Rev. Sister Mary of the Sacred Heart, has, at its annual meetings, untiringly advocated the cause of the Catholic medical college. The Catholic Medical Guild of Madras, ever since its inception six years ago, adopted as one of its main objectives, the speedy realisation of the dream of a medical college of our own.

SOME REASONS FOR STARTING THE COLLEGE AS SOON AS POSSIBLE

Madras may be cited as an example of the present position of the admission of Catholics into medical colleges. There were, six years ago, over 130 boys and girls in the two medical colleges in Madras city, Madras Medical and Stanley. That number now stands only at 60 or 70, due primarily to the application of the rule of admissions to the medical institutions on the basis of the numerical strength of each community in the State. The number of new Catholic admissions last year was 6 or 7, and it is about the same this year. At this rate, not more than 6 or 7 young Catholic doctors will be going out of these colleges every year. Of this small number, the majority will be entering Government service. How, then, can we secure an adequate number of

Catholic doctors for the medical institutions run by Catholic organisations? Furthermore, Catholics, conscious of their backwardness, compared to the Protestants, in the field of medical relief work in India (cf. "Care of the Sick in Mission Lands", by Fr. Albert Muthumalai, S.J., 1951 Bulletin, The Catholic Medical Guild, Madras), are anxious to expand their medical services, and therefore, will need the help of more Catholic doctors. How can they be supplied except by a Catholic medical college?

Medical training, unlike any other professional training, demands, for its success, a special moral and spiritual teaching and atmosphere; medical knowledge and techniques must go hand in hand with a corresponding moral and spiritual formation, so as to enable the future doctors to face and solve for themselves the moral and spiritual problems met with in their professional life. This is evident to anyone who has had an occasion to see things for himself in a college like the Christian Medical College of Vellore, and any Government medical college. There is little need to insist on this point when speaking to Catholics.

However, the question of starting a medical college immediately or as soon as possible, raises the problem of the adequacy of funds now being gathered for the purpose, of the exact requirements in men, money, buildings, equipment, etc., for a college up to the standards laid down by the Indian Medical Council and the University of the place in which the college is to be located.

LOCATION OF THE COLLEGE

Without wanting to go into all the reasons for and against the choice of a particular place, it would seem best to locate the college in the part of the country most thickly populated by Catholics, i.e., South India, Madras State. If so, the most indicated city would be Madras with its existing medical institutions and availability of a large number of highly qualified doctors whose services

can be easily secured for the proposed college. However the choice lies with the Bishops who will also see to it that wherever the college may be located, it will receive students from all the dioceses on some sort of representative basis, as is done in the Vellore Medical College. An attempt is here made to give the requirements in broad outline for a medical college.

MEDICAL COLLEGE AND HOSPITAL

NUMBER OF STUDENTS

To start with, 25 a year, later to be increased to 50, and finally to 80. The college buildings and the hospital are designed to take care of the ultimate numbers of annual admissions.

THE MAIN DEPARTMENTS

Non-Clinical

1. Anatomy with Histology and Embryology
2. Physiology with Bichemistry, Biophysics, etc.
3. Pathology with Bacteriology, Jurisprudence included
4. Pharmacology and Hygiene

Clinical

1. Medical (70 to 100 bed ward)
2. Surgical (70 to 100 bed ward)
3. Midwifery (70 to 100 bed ward)
4. Miscellaneous (70 to 100 bed ward)

Special

1. An operating theatre
2. An X-ray department, diagnostic and therapeutic
3. An out-patient department

BUILDING FOR THE COLLEGE

For the four non-clinical departments an H form building, two blocks each with two floors, joined by a shorter two floor block. Each of the main blocks, 160 by 30 ft. with 10 ft. verandah on either side, will accommodate two departments, the shorter block joining the two will serve as administrative department, library, etc., its length being about 60 ft.

The floor space will be:

$4 \times 170' \times 58'$ plus $2 \times 60' \times 40' = 44,240$ sq. ft.
@ Rs. 15 per sq. ft. the cost will be Rs. 6,63,000.

BUILDING FOR THE HOSPITAL

Allowing 80 sq. ft. per bed as floor space, and at the official rate of Rs. 15 per sq. ft., the cost of a 250 bed hospital will be Rs. 3,00,000 and the cost of a 400 bed hospital will be Rs. 4,80,000.

N.B. The above cost of college and hospital buildings can be substantially reduced by making the structure more modest, and having them built by a trusted builder, in which case, the **college building can be finished within Rs. 5,00,000** or even less, if prices do not go up, and **the hospital of 250 beds within Rs. 2,00,000 and the hospital of 400 beds within Rs. 3,20,000**

		Rs.
Furniture for the college		
plus service fitting etc.	....	1,50,000
Furniture for the hospital		
plus kitchen etc.	....	2,00,000
Equipment for college		
Microscopes, epidiascope, etc.	....	60,000
Physiology, biochemistry, organic chemistry, biophysics, etc.	....	2,40,000
Pathology, bacteriology, etc.	....	2,00,000
Total	....	5,00,000

		Rs.
Equipment for Teaching Part of Hospital		
X-ray department, diagnostic and therapeutic	....	2,00,000
Out-patients, operating theatre	....	2,00,000
For wards of hospital	....	1,00,000
Total	....	5,00,000
Library to start with	....	50,000

STAFF

Anatomy

1 professor and 2 lecturers and 3 demonstrators

Physiology

1 professor and 3 lecturers, one for each of organic and physical, biochemistry and biophysics

Pathology

1 professor, 2 or 3 lecturers, one of whom a specialist in bacteriology

Pharmacology

1 professor, or lecturer. For hygiene, city health officer would do with some monthly remuneration

Medicine

1 professor and 2 paid assistants, 1 honorary physician

Surgery

1 professor and 2 paid assistants

Midwifery

1 professor and 2 paid assistants

X-ray specialist, pediatrics specialist, eye specialist, E.N.T. specialist, venereal specialist

	Rs.
Professors Rs. 1,000 and over a month	1,00,000
Lecturers Rs. 300 to Rs. 500 or over a month.	1,00,000

Summary of Estimates

		Rs.
Buildings		
College	....	6,63,000
Hospital (400 beds)	....	4,80,000
Total	....	11,43,000
Furniture		
College	....	2,00,000
Hospital	....	2,00,000
Equipment		
College	....	5,00,000
Clinical Part	....	5,00,000
Non-recurring total	....	25,00,000
Staff recurring annual	....	2,00,000

N.B. The building cost under a trusted contractor may be reduced by one-third.

The administrative staff of the college may be paid by the X-ray and the Out-Patient Departments.

One has yet to take into account the salaries of the nurses and the menial staff, and the feeding of the patients. However, the hospital is mainly for teaching and so can admit mostly paying patients and thus make the hospital self-supporting to a great extent.

Finally the approximate nature of the estimates is not to be lost sight of, especially in the case of the hospital, the estimates for the college being made in consultation with a doctor who has built a medical college.